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By Carlos P. Romulo

Released Time for Religious Instruction—a *Powwow*

Midmonth Magazine for Methodist Families *September 1960*

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BERKELEY 9 CALIF.

AMU staff: Their dream is to educate Alaskan youth in Alaska.

Methodism's Newest

Alaska Methodist University at Anchorage

FTER 11 YEARS of planning, and an initial in-stment of $4 million, Alaska Methodist University ens its doors this September to some 200 students, nguard of an expected 1,000 by 1965. Dominated snow-capped Mount McKinley, highest peak in orth America, the spanking new academic building elow) on a wooded, 505-acre site near Anchorage Methodism's 134th church-related institution in U.S. Fellow Methodists in some 10,000 churches ve given more than $2 million toward this four-ar, liberal arts college, a project of the Division of ational Missions of the Methodist Board of Mis-ns. No longer will so many Alaskan young people required to seek learning outside their own state, here home-trained leaders are so much in demand.

Snowshoe safari: These Anchorage high-school seniors were among the first to register for university classes.

Together

...an inspirational guide for all ages

SPECIAL November *4th ANNIVERSARY ISSUE*

Cover Price: $1 each. Bulk copies: 50¢ each *(10 or more copies mailed to church address).*

Regular subscribers automatically receive this edition at no extra charge. For further information write to Together, 201 8th Ave. South, Nashville 3, Tenn.

Meet Mr. and Mrs. Dalley, members of Park Methodist Church in Elizabeth, New Jersey since 1901. They are busy proving that whether you're seven, seventy, or seventeen, *Together* serves all.

And now, *Together* celebrates its fourth year of "service to all," with a special, enlarged November Anniversary Issue featuring the widely discussed topic of "living longer."

In Benjamin Franklin's day life expectancy was 35 years old, now it's 70 and still rising. Answers to the problems and tensions created by "living longer" today will be reported interestingly, factually against a backdrop of the most strikingly beautiful sunsets (in color) that you have ever seen. Order extra copies now.

Together / SAN FRANCISCO Area *NEWS* Edition

SEPTEMBER, 1960

ishop Tippett Returned to San Francisco Area

fth Bishop Elected for Western Jurisdiction

shop Donald H. Tippett's leadership
ne San Francisco Area will continue
fourth four-year term, the Western
dictional Conference decided in July
rst Church, San Jose.

r the first time since 1940, this Area
host to election of a bishop. The new
op, Dr. Everett W. Palmer, is well
vn here, since he was California-
da Conference guest speaker in 1957
has made several local and district
arances. He has been pastor at First
rch, Glendale, Calif., since 1951.

. Palmer was elevated on the eighth
t. The Rev. R. Marvin Stuart of First
rch, Palo Alto, who had been in sec-
place in voting, withdrew after the
st ballot.

e election was made possible by the
of new General Conference legislation
orizing a fifth Area in each Jurisdic-
and by acceptance of the recommen-
ns of a study committee headed by
ge H. Atkinson of Burlingame. This
mmendation, argued for some two
s, was adopted 103-33, establishing
fifth Area residence in Seattle. The
Area will consist of the Pacific North-
Conference—Washington state and
hern Idaho—while the Portland Area
ns Alaska Mission, Oregon, and Idaho
erences.

ses for the change included the
n's growing population and its vast
nces.

shop Palmer was assigned to the new
, and all other bishops were returned
eir former residences.

ynote speaker was Bishop Tippett,
called for new personal dedication to
st, stepped-up recruitment of full-
and volunteer church workers, an
to the Central Jurisdiction "as soon as
ticable," and for finding new methods
ealing with social problems such as
rce and juvenile delinquency.

oting that Negroes have "far more
ership and representation in The
odist Church than in any other de-
ination," Bishop Tippett said Negro
mbers and church must be assimi-
" with the hope that "we shall have
vered some way of maintaining the
esentation and leadership of the Ne-
s." He stressed that in the church's
y of gradual integration "the con-
ce of the whole church must be kept
ke lest the gradual become the
hal."

ected Conference officers were the Rev. Donald H. Baldwin of San Rafael, secretary; the Rev. Newell Knudson of Greenfield as assistant secretary; Frank Webber of Mill Valley as assistant treasurer.

San Francisco Area people elected to represent the Jurisdiction on general church boards were the Rev. Elliott L. Fisher of San Jose and Mrs. James P. Howell of Hamilton-San Francisco, Missions; Dr. Robert E. Burns of Central-Stockton, Education; Kazuo Saito of Centenary-Los Angeles, Evangelism; Dr. Clare N. Pettit of Parlier, Lay Activities; Maurice H. Sumner of Temple-San Francisco, Publications; the Rev. Robert W. Moon of First-Fresno, Christian Social Concerns.

UPI Telephoto

Dr. Everett W. Palmer is consecrated bishop at the July Western Jurisdictional Conference. Those participating (l. to r.) are: Dr. K. Morgan Edwards of Pasadena, Bishops Wilbur Hammaker, Glenn Phillips, A. Raymond Grant, Gerald Kennedy, Donald H. Tippett and James C. Baker and Dr. John S. Palmer, new bishop's father.

Leadership Workshops

Intensive training opportunities for local church leaders will be provided in 14 leadership workshops extending through this fall in California—Nevada Conference.

Using Conference and district leaders, the workshops will be on Saturdays or Sundays and will provide three hours of actual training time at each site.

Training will be given for commission members and others working with adults.

The schedule includes Bay View District on Sept. 10 and 11; Shasta, Sept. 18 and 25; Central, Oct. 1 and 2; Redwood Empire, Oct. 8 and 9; Fresno, Oct. 22 and 23; San Jose, Oct. 29; Golden Gate, Oct. 30; Sacramento-Nevada, Nov. 12 and 13.

JAPANESE CONFERENCE GIVING SHOWS HEALTHY INCREASE

This was a year of many firsts for Pacific Japanese Provisional Conference, with its session at White Sulphur Springs Campground, the lack of a host church, the use of a "traffic light" to limit length of speeches and reports, the compilation of preliminary reports of Conference boards.

On the closing Sunday, some 350 persons crowded onto the picnic grounds for worship under the trees. Only two changes were made in pastoral appointments, as the Rev. Lester Suzuki went to Pioneer Church, Sacramento, exchanging with the Rev. George Nishikawa, who went to Berkeley United Church.

One minister was retired and one received ordination as deacon. The Rev. Isaac Inouye, who has been Issei pastor at Berkeley and San Francisco, closed 47 years in the ministry. He was in Japan until 1918.

Ordained was Kenneth Miyake, who came from Japan four years ago and during the past year served as Issei assistant at Sacramento, Loomis, and Livingston.

New Conference lay leaders elected are Al Shimoguchi, Palo Alto insurance man, for the Niseis, and Osuke Takizawa, retired Oakland resident, for Isseis.

Statistical and financial reports showed World Service and Conference benevolence payments in a healthy gain to $8,763, and the coming year's budget for this

work was put at $10,815. Total giving beyond the local church was up to $29,496. Church membership gained 1.3 per cent to 5,957, but church-school membership and average attendance both declined, as did baptisms. Value of church property was up, and indebtedness was down.

The Conference voted:

That local churches conduct workshops to create the will for peace and to make people conscious of conditions necessary for peace.

That refugee resettlement be promoted.

That the Japanese-American Citizens League be urged to discourage Sunday morning activities and to have a Christian invocation at their national meetings.

That pastors encourage their members to register for voting.

That sit-in demonstrations "carried out legally and orderly" be supported.

That capital punishment should be abolished.

That all efforts be made to implement Amendment Nine aiming at eliminating racial segregation within the church at the earliest possible moment.

That church members be enlisted to commitment to abstience and to oppose gambling and traffic in salacious literature.

That responsibility for ministry to newcomers from Japan be shifted from Conference to local churches and districts.

That a lay witness mission be held this year in the Denver area.

That Issei and Nisei United Evangelistic Movements be conducted each year of the quadrennium, beginning around Gardena.

That preparation for integration with Caucasian Conferences be continued.

In financial changes, the Conference increased the pension annuity rate by $2 to $35 per year of service, raised the minimum salary to $3,600 per year and to divide receipts for Conference Advance Specials among the new Gardena Church, Alaska Methodist University, the Tom Harris mission project in Sarawak and three schools in Japan for scholarships.

In his addresses, Bishop Tippett stressed that "It's a crime to go through life without leaving our mark upon it— our fingerprints for good."

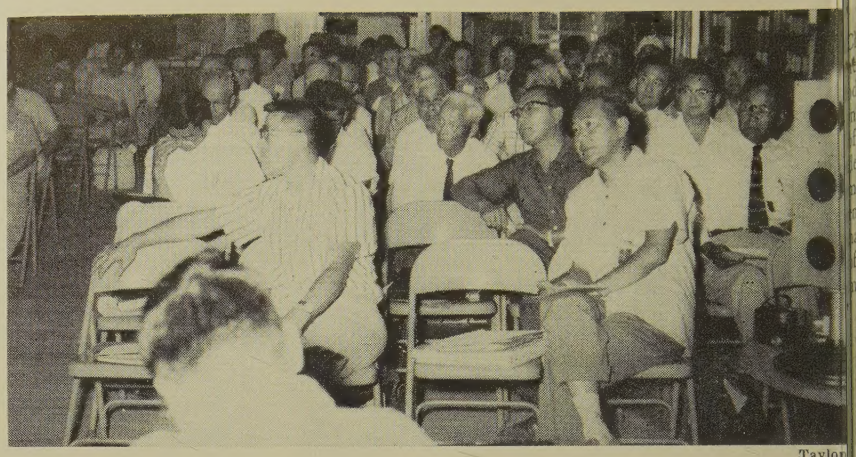
Fund Plans Underway

Preliminary plans are under way for the capital funds campaign authorized by California-Nevada Conference for the fall of 1961. The drive will aim for $1,547,000 for expansion in four fields.

The campaign committee has organized with Bishop Tippett as honoary chairman, G. Clifford Pettygrove of Epworth-Berkeley as chairman, the Rev. Robert W. Neale of Campbell as vice-chairman, the Rev. Fred W. Wilken of Grace-Fresno as secretary.

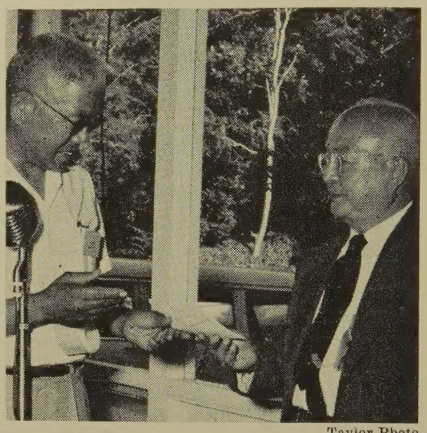
Selection of a professional campaign director was expected by late August.

A prime goal of the campaign will be "to lead the people of our Conference to a more adequate concept and practice of Christian stewardship."



Taylor

This was photographed during a typical session of this year's Japanese Provis Conference session at White Sulphur Springs. At right is the talk "traffic li



Taylor Photo

Upon his retirement from the ministry, the Rev. Isaac Inouye was presented a gift by Issei laymen, represented by Peter Osuga of Sacramento, Conference lay leader.

Youths on Work Projects

A number of California-Nevada youth are participating in varied work projects this summer.

Those enlisted for the California Migrant Ministry are Janice Gayle Hannibal of Trinity-Berkeley, Theodore R. Stormont of St. Paul's-Fresno and Kathie Crawford of First-Modesto.

The annual Christian Youth Fruit Camp near Hughson will draw several Methodists, July 24-August 21.

Others involved include:

Judith Karen Lindgren, First-Dinuba, in a Hawaii work camp helping to build a youth camp on Kauai Island.

Mary Clark of Wasco, work camp in Alaska.

Ron Murdoff of Napa, an MYF seminar in Europe.

Edwina Parsons of First-Sacramento, to intern in community service for American Friends Service Committee.

Dave Lutz of Burlingame, on Board of World Peace tour in Europe.

Dick Ernst of Temple-San Francisco, beginning a service project with Church of the Brethren in Maryland.

Name Winston Taylor to Washington Post

After seven pioneering years as dir of Public Relations and Promotion fo San Francisco Area, Winston Taylor been named associate secretary of the eral Commission on Public Relations Methodist Information.

He left the San Francisco office Jul to report to Washington, D.C., in August as director of the Office of M odist Information there.

In 1953, Taylor was the first appo to a new professional post at Meth headquarters in San Francisco to s both the California-Nevada and the Pa Japanese Provisional Conferences, an function also as the regional office Methodist Information. Achievement these Conferences in public relations promotion programs under his direc have earned national attention.

A journeyman gentleman of the p and a committed Methodist layman, lor was reporter and church editor on *Oregon Statesman* at Salem when he selected to organize the public relat function for the San Francisco Area. had studied at Methodist Willamette U versity but received his Bachelor of B ness Administration degree from Tul University, New Orleans, where he c tinued his education after a year an half of wartime, overseas duty with U. S. Army. Here he also met the for Betty Terroy, now Mrs. Taylor. Taylors and their three children, Alan Hope 8, and Brian 5, are members of church in Mill Valley where they h lived during their years in Califor

SEPTEMBER, 1960 **Vol. 4, N**

TOGETHER is an official organ of The Metho Church, issued monthly by the Methodist Publish House, 201 Eighth Avenue South, Nashville 3, T Publisher: Lovick Pierce.

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Taylor's understanding of both the hurch and the Fourth Estate created w and vital press relations for Methlism in the Far West. His versatility the organization and dramatization facts, coupled with skill in writing and sign, resulted in the most vivid prootion of enterprise for the two Conferces. With his counsel strong programs ve been developed by three commissions the Conferences and the Area: Prootion and Cultivation; Public Relations, and Methodist Information; and Television, Radio, and Film.

Mr. Taylor

Workers in many church functions throughout the two Conferences will remember Taylor for his pointed publications including the annual *Manual of Finance,* his PR handbook, *Angels on't Need Public Relations;* his periodis, the *PROmotionist* and *Methodist iniatures;* and audio-visual productions co-ordinated such as *Family Portrait* d *Growing to Fit Tomorrow.* Many ore know him as editor of this monthly pplement to TOGETHER.

His recent coverage, written, photoaphed and spoken, of the latest sessions the California-Nevada and Pacific panese Provisional Annual Conferences d of the Denver General Conference, ustrate Taylor's talent as a reporter and rnalist. His final assignment was covge of the Western Jurisdictional Conence at San Jose. During these sessions illustrated digest of General Conferce proceedings was a "hit."

His staff colleagues in San Francisco, embers of the three commissions he ectly served, and nearly 200 local church ectors of public relations in the two nferences may particularly miss Tay's services, at once friendly and prosional. The three commissions presented oint resolution to the California-Nevada nference session on June 18 commendg his work.

eatured in Wasco Film

An active Wasco Church family, the erling Grants, are featured in a half-ur color film recently produced in the asco area.

Filmed for the Los Angeles Chamber Commerce agriculture committee, the ture co-stars 14-year-old Joe Grant, who a member of the church and of its YF and church school. He is one of e four Grant children. Their parents ve on several church committees.

Valks to Church at 90

A five-mile walk to church is not com-on, and it was really news recently nen Clarence M. Chase did it only a w weeks before his 90th birthday.

Chase is a member of Linden Church. Upon turning 90 on May 26, he said, "A person can do a heap of thinking when walking."

Work Groups Aid Church

Several work groups are aiding church projects in California-Nevada this spring and summer, including:

Eighteen MYF'ers from Lodi and 23 from Novato were at White Sulphur Springs Campground to paint the swimming pool, remove obsolete piping and carry fill rock. Fifteen Methodist Men from St. Paul's Church, South San Francisco, replaced the kitchen floor.

Churches in Kings and Tulare Counties are collecting toothbrushes, soap, etc., for health kits for daily vacation Bible schools among migrant children.

Fall Youth Seminars

The 1960 fall emphasis for California-Nevada Conference youth will be *Christian Sex Attitudes,* featuring five seminars, for 80 youth and adults at each.

The program for high-school youth is intended for examination of attitudes toward sex and for discussion of standards for measurement and evaluation.

Speaker at all will be the Rev. Robert Stewart, director of religious life at College of the Pacific. Seminars chairman is Conrad Bridges of Trinity-Chico.

The seminars will be Sept. 30-Oct. 1 at Sonoma; Oct. 7-8 at Lindsay; Oct. 14-15 at Paradise; Oct. 21-22 at Jackson; and Nov. 11-12 at Cambrian Park, San Jose.

STATION TO AIR 'TALK BACK'

As *Talk Back* television neared the end of its 26-week run in San Francisco, plans were well under way for showing the series on Redding station KVIP-TV, Channel 7. It will begin September 18, and be shown Sunday afternoons at 2:30.

The Rev. Daniel D. Walker of First Church, Oakland, has been moderator for the San Francisco series, which ends August 28. It has attained an audience rated at more than 160,000 persons.

The Rev. Ray Wells, Congregational pastor, will be the Redding moderator. General chairman is Keith Erwin of The Methodist Church.

When We Were Younger

Taken from the files of Streamlines-Messenger *and the* CHRISTIAN ADVOCATE *Supplement, these items recall what was happening in San Francisco Area five, ten, and twenty years ago this month.*

SEPTEMBER, 1940

The Rev. Daniel D. Walker was the new California-Nevada Conference youth director.

SEPTEMBER, 1950

A "loyalty crusade" was under way in the year's emphasis on evangelism for the entire Conference.

SEPTEMBER, 1955

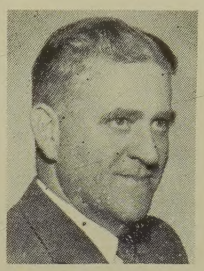
Fall rallies on Christian world community attracted 3,600 youths.

San Leandro Church gained a step in its fight against the loyalty oath for church tax exemption, later ruled unconstitutional.

New District Leaders

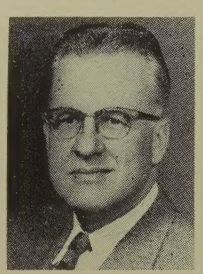
Three California-Nevada districts are under new lay or ministerial leaders as this Conference year begins.

For the new Golden Gate District, both are new. The lay leader is W. L. (Tommy) Thompson, a resident of San Francisco for 23 years and a member of Park Presidio Church for 16 years. He is a trustee, a member of the worship and music committees and chairman of the ushers.



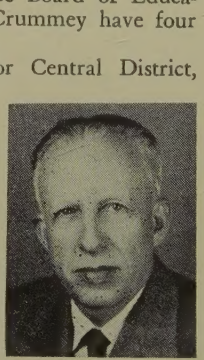
Mr. Thompson

The Golden Gate District superintendent is the Rev. D. Clifford Crummey, who had been pastor at Grace Church, Stockton, since 1953. He is a graduate of COP, with theological degrees from Boston and Union Seminaries, with an honorary doctor of divinity from COP. He was a Navy chaplain during World War II and has served as president of Stockton Council of Churches and of the Conference Board of Education. Mr. and Mrs. Crummey have four children.



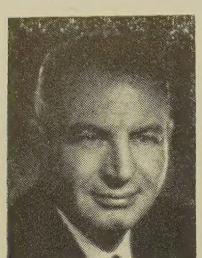
Mr. Crummey

New lay leader for Central District, succeeding the veteran Otto Zentner, is Edgar M. Crigler, assistant to the president of College of the Pacific. A member of Central Church, Stockton, he was for 27 years in editorial positions with various Missouri newspapers, as well as being active in the Missouri Conference laymen's program. He came to Stockton just a year ago.



Mr. Crigler

Sacramento-Nevada District's new superintendent is the Rev. Kenneth W. Adams, after seven years at First Church, Fresno. He is a graduate of University of Nebraska and of Pacific School of Religion, which granted him an honorary doctor of divinity degree. He directed the Advance program for the Conference before becoming president of the Conference Board of Missions six years ago. In Fresno he was chairman of the city's committee to study racial discrimination in employment. He and Mrs. Adams have four children.



Mr. Adams

Support Open Housing

"I am ready to welcome into my neighborhood residents of whatever race, creed, or national origin."

This pledge has received the signature and support in recent months of several hundred Methodists among some 7,000 persons in Northern California communities. At least seven Bay Area communities have, through councils of churches and similar interchurch and interfaith groups, conducted campaigns for support of the open housing covenant, and some have published names of signers in daily newspapers.

Many church leaders have expressed concern that the number of their members signing has been small. But with leadership from pastors and from commissions on Christian social relations, one pastor said he felt "the witness on the part of the churches was exceedingly worthwhile."

What the over-all effect has been is not determined, but these are some of the results:

- The San Jose Real Estate Board has announced its members may sell freely to minorities, it will refer complaints of neighborhood discrimination to the city Human Relations Commission, it opposes discriminatory practices.
- The Santa Clara County Contractors and Homebuilders Association took a stand opposing discrimination and ghettoization in housing.
- A cross-section of citizens organized the Berkeley Committee on Open Housing.
- A San Jose committee developed a listing service for homes available on an open housing basis, and a "planned dispersion" program for selected families.
- Two real estate men in one church withdrew because their church supported the covenant.

The campaigns for signatures have been preceded by educational programs of several months' duration.

Berkeley-Albany area got over 1,000 signatures, about the same as San Mateo County. The San Jose-Palo Alto area reported more than 4,000, with particularly strong Methodist backing in its efforts.

Other efforts have included Marin County, Oakland, Hayward, and Sacramento.

Some churches have endorsed the program, while others have left it strictly to individuals to express themselves.

Many of the campaigns preceded actions by the 1959 California Legislature which prohibit discrimination in publicly assisted housing and which entitle all citizens, regardless of race, to equal service of real estate brokers and other business.

St. Francis Votes Surplus Funds to Aid Freedom

When St. Francis Church, San Francisco, ended the last Conference year with the unexpected and unprecedented situation of a surplus in its benevolence fund, a lively official board discussion led to finding new opportunities for meeting needs.

The board voted the surplus to the defense fund for persons in South Africa in jail because of racial discrimination.

New Pastor at Korran

New pastor since August at San Francisco Korean Church is the Rev. Charles Song, before then director of Christian education for the Korean Council of Churches.

Song succeeds the Rev. Peter Ahn, who, after seven years as pastor, will finish work for his doctorate at Boston University.

The new pastor was secretary of education for Korea's three Methodist Conferences until 1958.

Other recent pastoral appointments by Bishop Tippett include Eleazor H. Echeverria to Messiah-Oakland, Kenneth Thurman to Alpaugh, Elmer Burkey to associate at St. Paul's-Fresno, Edward M. Fliger to St. Paul's-Reno.

Honors to Methodists

Honors in several fields which ha come recently to San Francisco A Methodists include:

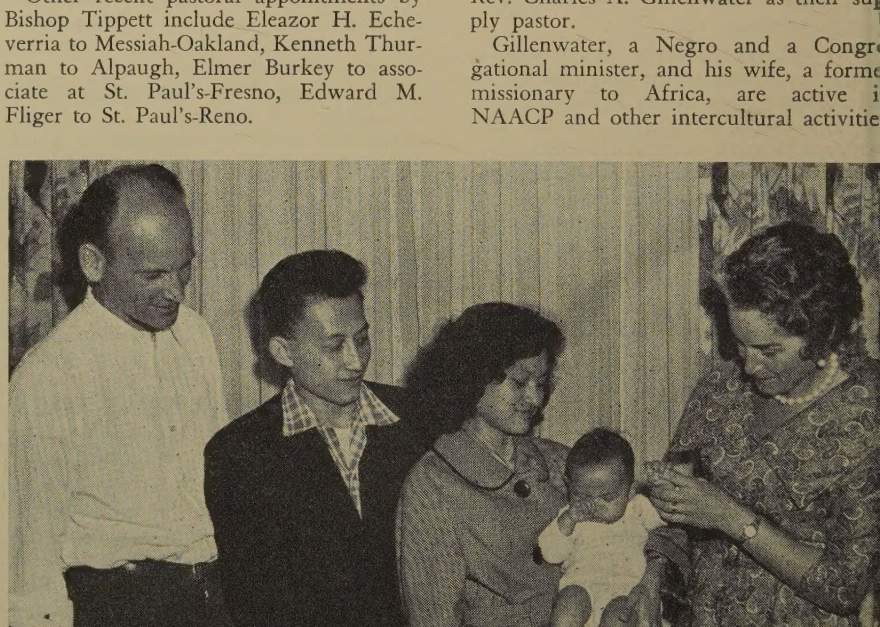
- An honorary doctor of divinity deg for the Rev. Gene W. Carter, Bay Vi District superintendent, from College the Pacific.
- William Biddick, Jr., of Central Chur Stockton, elected superior court judge.
- Phi Beta Kappa honors for Steve Mu of Pine Church, San Francisco.
- Lim P. Lee of Chinese Church, S Francisco, appointed to the Californ Commission on Constitutional Rights.
- Robert F. Steidel of Epworth Chur Berkeley, one of four receiving "disti guished teacher" awards for 1960 fro University of California.
- Donald McLaughlin, Steven McGui Kirk Reid and Bob Hearn received t first Boy Scout God and Country awar given by Los Altos Church.
- A song by Ola Bouqknight, commem rating the Camp Fire Girls' golden jubile was chosen to be sung at the organizatio convention in New York City.
- Don Bessey of First Church, Corcora signed by the Philadelphia Phillies bas ball team upon graduating from hig school.

Summer Replacements

Two San Francisco churches establishe a special program this summer as pa of their effort "to bring all Methodist related institutions into full harmony wit church racial policies."

During the absence of their pastor, S Francis and Grace Churches had th Rev. Charles A. Gillenwater as their su ply pastor.

Gillenwater, a Negro and a Congr gational minister, and his wife, a form missionary to Africa, are active i NAACP and other intercultural activitie



New arrivals in Burlingame are Mr. and Mrs. Albert van den Bosch and infant so sponsored by the Keystone Class of First Church. Refugees from Indonesia, th are shown with Mr. and Mrs. Joseph Spanier, with whom they resided temporari

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

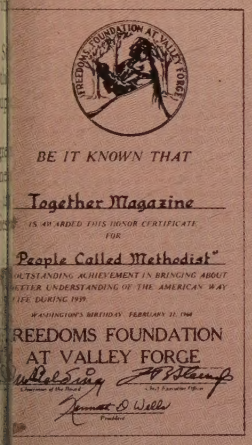
—John Wesley (1703-1791)

ONE ITEM in this issue gave us cause for cogitation on the pranks of destiny and fate in the endless struggle of Light against the forces of Darkness. It all started one day last February when we received a somewhat plaintive note from **Ora Spaid**, religion editor of the Louisville *Courier-Journal*.

"This is an odd request," he lamented, "but about a week ago I wrote you . . . and enclosed a story I thought you might use in TOGETHER. After I had sealed and stamped the envelope, I accidentally dropped it in the neighborhood drugstore. Later, when I missed it, I couldn't find it. Since it was stamped and addressed, I assumed someone might have dropped it in a mailbox. Did you get it?"

Well, we sure did—courtesy, no doubt, of some guardian angel assigned to absent-minded newsmen. Therefore, we leap to the happy conclusion that *God in Three Kittens*, Spaid's *Personal Testimony* on page 13, was *meant* to appear in TOGETHER!

Naturally we're elated: TOGETHER again has been honored by the Freedoms Foundation at Valley Forge—this time for the bimonthly feature, *People Called Methodists* (in this issue, see *Hard-Rock Miner*, page 30). The first award, you may recall, was for your color pictorial, *America the Beautiful*, August, 1957. The Foundation, guided by a "fundamental belief in God" and those "political and economic rights which protect the dignity and freedom of the individual," is composed of many noted Americans, including such honorary members as President Eisenhower and ex-President Hoover. Thank you again, Freedoms Foundation!



September's approach is always a little sad to those of us who won't be going anywhere when the grass begins to die, when there's a hint of fall in the light air, and when college campuses lie hushed in anticipation of another school year. We wondered a while back what it will be like in far-off Alaska when the first students arrive on the new campus of Alaska Methodist University (see pages 2-3). This will be a history-making class, the class of '64. They'll arrive with no traditions, but with the unique privilege of establishing their own.

Our Cover: Any one of these four pictures would have served—but we couldn't decide. Neither could our photographer. For details, turn to *Camera Clique* on page 72.—YOUR EDITORS.

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Together continues *Christian Advocate*, founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence.

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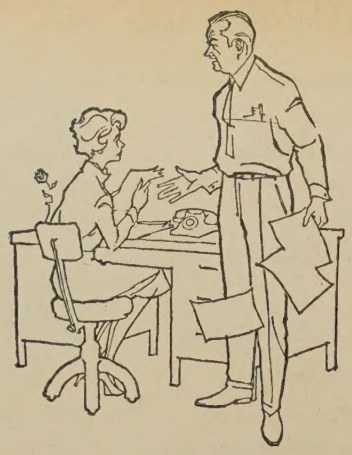

"Because I was snapping at everyone, my doctor started me on Postum!"

"Everybody gets riled now and then. But when you don't feel just right, or sleep too well, *everything* gets on your nerves. When that happened to me, I went to the doctor.

"He said my symptoms were pretty common . . . thought they might be due to too much coffee; some people can't always take all the caffein in coffee. He suggested I try Postum because Postum is caffein-free . . . can't aggravate your nervous system or keep you awake.

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Letters

: Toys That Go 'Clunk!'

IRS. STANLEY C. KENNEDY
astor's Wife
Tuscatine, Iowa

object to the cartoonist's inference t bringing small children to the rch worship service is bad manners. *e Your Church Manners Showing?* y, 1960, page 32.] Some churches t the nursery because the people that families should worship to- ner.

agree that lollipops are out of place, ng with toys that rattle, squeak, or nk" when dropped. However, the

t in the picture is not the child, but mother who has come not to ship but to show off.

eeping youngsters in church is not ays easy. I know. Ours are normal, ve, ages six, almost four, and seven ths.

's' Father Remembered

IRS. BLANCHE DIVENS
Vest Middlesex, Pa.

the June TOGETHER I read about E. Vincent Askey [*Unusual Meth- sts*, page 22], new president of the erican Medical Association. It ught back memories. Many years his father, the Rev. E. N. Askey, ached in the Sligo and Curlsville E. Churches. He was a fine man and onderful minister.

ey Married Young—and Won!

IRS. DAVID D. MYERS
Oxford, Ohio

'een-Age Marriages Can Succeed, t . . . [June, 1960, page 19] interests me for I was only 17 when I got married. My husband was 19.

We had our hard times and good times, but we worked our problems out *together*—and now have a new home.

Many later marriages start with the couple moving into a brand new home, with new furniture and a new car. They miss the fun and excitement of working together!

Youngsters Aren't Adults . . .

O. E. KINZLER, *Chaplain*
Brunswick, Ga.

I must challenge Joseph N. Peacock's remarks in *What to Do for Altar-Bound Teen-Agers* [June, 1960, page 20].

Young people 17, 18, and 19 years of age have no right and do not deserve, on the grounds of their chronological age, to be considered men and women. Not until they begin to think and look and act like men and women should they be considered as such. Most teen-age marriages are unrealistic and built on false hopes, dreams, and security. The trend of today's marriages is younger and younger. The trend of our national divorce rate is higher. Are we so blind we can't see the correlation?

More Methodist Farmers in India

MR. AND MRS. MILTON MAXWELL
Le Sueur, Minn.

We appreciate your including the story of our trip to the World Agricultural Fair in TOGETHER's *Unusual Methodists* section [August, page 19] because we feel any effort to stimulate U.S.-India interest and understanding is admirable.

Your readers should know that two other Methodist couples also took part in the trip to New Delhi. They are Mr. and Mrs. Ralph Salisbury of Floweree, Mont., and Mr. and Mrs. G. Edward Marshall of Orleans, Ind.

'Wesley Would Be Happy . . .'

M. RUSSELL SHIVERS, *Chaplain*
Fort Tilden, N.Y.

Let me say that the monthly arrival of TOGETHER is anxiously awaited by us here in the chapel office. Each issue gives me an understandable pride that I am a Methodist.

While at least 10 other denominational magazines come across my desk each month, none can approach the eye appeal, the breadth of beauty, and the

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This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish, and your policy can never be cancelled simply because you get old, or have too many claims.

Every day, over 43,000 people enter our hospitals—32,000 of these for the first time. No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the sidewalk or stairs in your home, or some sudden illness could put you in the hospital for weeks or months, and could cost many hundreds of dollars.

If you do not drink and are carrying ordinary hospitalization insurance, you are, in reality, helping to pay for the accidents and hospital bills of those who do drink. This is an unfair penalty.

LOW RATES FOR NON-DRINKERS

Since we limit our membership to non-drinkers only, you save up to 40% on comparable hospitalization. Any individual who does not drink, regardless of age, can apply for this new type of low-cost protection. Even if you are covered by another policy, the Gold Star Plan will supplement that coverage and pay in addition to your present policy. Because it costs only pennies a day to have this wonderful protection against sickness and accidents, many of our members have insured their parents as well as themselves. There is no limit to the number of times you can collect. Full benefits go into effect the day your policy is issued. We invite you to compare these low rates and unusual benefits with any other similar hospitalization insurance. We know you will find that Gold Star offers the finest coverage for less money.

COMPARE THESE LOW RATES

You pay only $4.00 a month, or $40.00 a year, for Gold Star's $100 per week coverage. Or, if you prefer $50.00 per week coverage, you pay only $2.00 per month, or $20.00 a year. You get the same benefits as in the $100 per week policy, but, of course, you will receive $50.00 each week you are hospitalized, and the additional benefits for loss of an eye, hand or foot are half as much as they are in the standard $100 per week policy, but still up to $6,000!

SENIOR CITIZEN'S POLICY FOR PEOPLE OVER 65

As you know, those over 65 frequently find it difficult to get hospitalization insurance. Not with Gold Star. Why should our elder citizens who need it most be denied this protection! Gold Star offers a special Senior Citizen's Policy for people who are 65 or over, at a cost of only $6.00 per month, or $60.00 per year. This policy has identically the same liberal benefits as the standard Gold Star $100 per week policy.

WHY THIS GOLD STAR PLAN WAS FORMED

The Gold Star Total Abstainer's Policy was originated by Arthur De Moss, a dedicated Christian businessman, who has always felt that folks who do not drink ought to be entitled to special protection at a special rate. This is the very first hospitalization policy ever designed for and sold only to total abstainers. By special arrangement with De Moss Associates, World Mutual Health and Accident Insurance Company has underwritten this Gold Star Plan. World Mutual has been operating since 1921 and is rated A+ Excellent (highest rating available) by Dunne's Insurance Reports, the world's largest policyholders' reporting service. World Mutual now has satisfied policyholders in all 50 states, in Canada and in many foreign countries.

Christian Leaders Say:

DR. CARADINE R. HOOTON, General Secretary of the Board of Temperance of The Methodist Church: "The non-drinker being a better insurance risk should be entitled to a lower premium rate on his policy. I want to congratulate you on bringing this low-cost Gold Star Insurance Plan to total abstainers."

DR. RALPH W. SOCKMAN, Minister, Christ Church, New York, nationally known Methodist Preacher and Author: "I recently heard about the Gold Star Plan and think it is something that has been needed for a long time. It only seems fair and just that some such plan should be put in operation so that those who do not drink should not be penalized for those who do."

DR. DANIEL A. POLING, noted Minister and Editor, Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

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only conditions this policy does not cover pregnancy, childbirth or miscarriage; ide; any act of war; pre-existing condi- s; or hospitalization caused by use of holic beverages or narcotics.

UNCONDITIONAL MONEY-BACK GUARANTEE

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have the policy checked by your lawyer, doctor, Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if you are not fully satisfied, mail it back within 10 days, and we'll promptly and cheerfully refund your money by return mail—no questions asked. We want you to be completely satisfied.

Happy Policyholders Write:

"Thank you for the cash settlement of my claim. Every cent was paid according to your policy. I had only made one payment before I was stricken, and you paid up immediately with no questions asked. I heartily recommend this policy to any one."
Mrs. G.G., Neillsville, Wisc.

"It's wonderful to know we have someone like you to take such an interest in poor people, especially us older ones. Too bad there aren't more people like you in the world."
Mrs. R.T.S., Troy, N.H.

"Thank God some one saw fit to put out such a policy."
Mrs. H.R.D., Yuma, Ariz.

"I had other protection but it cost me more for three months than your policy and protection does for a year."
Mrs. C.H., Berkley, Mich.

"Enclosed is my check for your special hospitalization policy. I am pleased to know that non-drinkers can now obtain such insurance without paying the higher rate required by others."
Mr. G.H., Rosamond, Calif.

"This is a much needed type of policy for today, for why should those who do not drink pay for those who do?"
Mr. J.W.B., Zanesville, Ohio

NOTE: This is the only time this year that this offer can be made to readers of Together Magazine. So hurry, mail your application today! Remember, once the doctor tells you that you need to enter a hospital, it's too late to buy coverage at any price.

RUSH COUPON NOW TO INSURE YOUR PROTECTION

APPLICATION TO T960

World Mutual Health and Accident Insurance Co. of Pa.

My name is_____

Address_____

City_____ Zone_____ State_____

Date of Birth: Month_____ Day_____ Year_____

My occupation is_____

My beneficiary is_____

I also hereby apply for coverage for the members of my family listed below:

	Name	Date of Birth	Age	Relationship	Beneficiary
1.					
2.					
3.					
4.					

(A) Do you and all members listed certify that you do not use alcohol?
☐ Yes ☐ No

(B) Do you and all members listed certify that you are in sound and healthy condition mentally and physically to the best of your belief and knowledge?
☐ Yes ☐ No

If no, please state details including operations, sickness or disabilities during the past five years:

_____

_____

_____

(C) Do you hereby apply to the World Mutual Health and Accident Insurance Co. of Pa. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing question?
☐ Yes ☐ No

Date:_____ Signed: X_____

☐ **PLAN A (pays $100 weekly)**

( ) $4 for each adult, age 19-64, for 1st month's protection.
( ) $40 for 12 months' protection for each adult.
( ) $3 for 1st month's protection for each child under age 19.
( ) $30 for 12 months' protection for each child.
( ) $6 for each adult, age 65-100, for 1st month's protection.
( ) $60 for Senior Citizen's Policy for 12 months.

☐ **PLAN B (pays $50 weekly)**

( ) $2 for each adult, age 19-64, for 1st month's protection.
( ) $20 for 12 months' protection for each adult.
( ) $1.50 for 1st month's protection for each child under age 19.
( ) $15 for 12 months' protection for each child.
( ) $3 for each adult, age 65-100, for 1st month's protection.
( ) $30 for Senior Citizen's Policy for 12 months.

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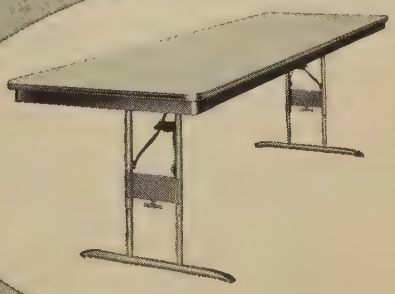

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There's no finer midmonthly (or fo and aft) for families. Even the *Lette* section is in a class all its own!

John Wesley would be happy to kno that even church publications can g on to perfection.

Together: Not Relevant?

ROBERT M. LONGSWORTH
Cambridge, Mass.

TOGETHER is most repugnant. Its pro liferation of distasteful "art," innumer able photographs, ill-written pulp, an popular format, together with its gen eral tone of honeyed, cloying sweetnes is anathema to the task of the Churc in the modern world. If I were neithe a Methodist nor a Christian, I suppos I should laugh about it and ignore i But I am both, and therefore I find i both pathetic and distressing.

Its tragedy is that it is downrigh irrelevant in a world where the Churc —if it still bears the "good news"—mus be relevant or, for the sake of the "goo news," must perish.

She Wants Action!

EDNA JULIA KELLER
Milwaukee, Wis.

Let's Be Crossroads Christians [July 1960, page 17] is a very good article. Bu when are we going to do something about the highway death toll?

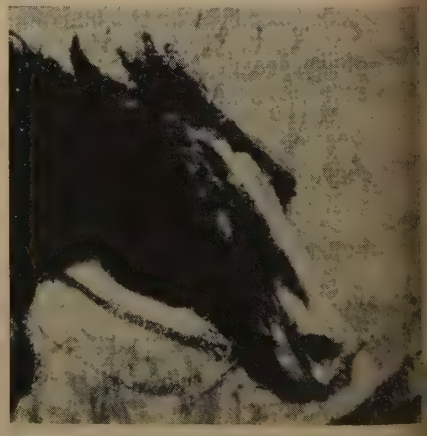
Why not get to the source of this slaughter? Why not punish the manufacturer of these slaughter machines? Why not punish the firms who sell any motor vehicle that exceeds the 70-mile-an-hour safety speed? Let's stop this slaughter! Immediately!

Did the Artist 'Goof'?

B. BRETT
Caribou, Maine

The cover on your June, 1960, issue was a very beautiful picture, but I think Harvey Dunn goofed!

The horse in the foreground does not



have a bridle on, yet it apparently has a bit in its mouth, because the reins are visible. It would be quite a trick if you could get the bit *(Continued on p. 73)*

ENTY NEW METHODIST BISHOPS. Methodism has elevated 11 more ministers to the episcopacy, bringing to 20 the number elected this summer [see Newsletter, August, page 11]. Latest choices, by jurisdictions:

Southeastern—Elected and assigned four new bishops: Dr. Paul Hardin, Jr., 58, pastor, First Church, Birmingham, Ala., to a new Columbia (S.C.) Area; Dr. John Owen Smith, 58, pastor, Bethel Church, Charleston, S.C., to the Atlanta Area succeeding Bishop Arthur J. Moore, retired; Dr. James W. Henley, 59, pastor, West End Church, Nashville, Tenn., to the Jacksonville Area replacing the late Bishop John Branscomb, and Dr. Walter C. Gum, 63, pastor, Park Place Church, Norfolk, Va., to the Louisville Area succeeding Bishop William T. Watkins, retired. Reassigned Bishops Bachman G. Hodge, Nolan B. Harmon, Marvin A. Franklin, Roy H. Short, and Paul N. Garber to their present areas.

Western—Elected Dr. Everett W. Palmer, 54, pastor, First Church, Glendale, Calif., as bishop of the newly created Seattle Area. Reassigned Bishops Donald H. Tippett, Gerald H. Kennedy, A. Raymond Grant, and Glenn R. Phillips.

North Central—Established ninth area, elected and assigned three new bishops: Dr. T. Otto Nall, 60, Christian Advocate editor, to the Minnesota Area succeeding the late Bishop D. Stanley Coors; Dr. Edwin R. Garrison, 62, Indiana Area administrative assistant, to the Dakotas Area replacing Bishop Edwin E. Voigt, who moves to the Illinois Area, and Dr. Ralph T. Alton, 51, pastor, First Church, Appleton, Wis., to the Wisconsin Area succeeding Bishop H. Clifford Northcott, retired. Assigned Illinois Area Bishop Charles W. Brashares to a new Chicago Area. Reassigned Bishops Richard C. Raines, Hazen G. Werner, F. Gerald Ensley, and Marshall R. Reed.

Central—Selected and assigned three new bishops: Dr. Charles F. Golden, 48, director, special fields, Division of National Missions, Board of Missions, to a new Nashville Area; Dr. Noah W. Moore, Jr., 58, pastor, Tindley Temple, Philadelphia, to the New Orleans Area succeeding Bishop Willis J. King, retired; Dr. M. Lafayette Harris, 53, president, Philander Smith College, Little Rock, Ark., to the Atlantic Coast Area replacing Bishop J. W. E. Bowen, retired. Reassigned Bishops Edgar A. Love, Matthew W. Clair, Jr., and Prince A. Taylor, Jr.

(*More church news on page 68*)

ALASKA METHODIST UNIVERSITY

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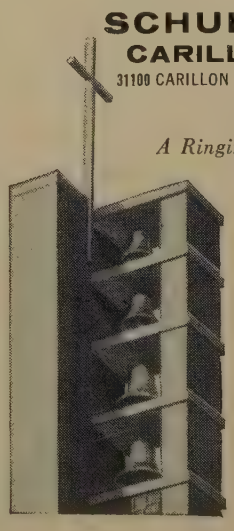

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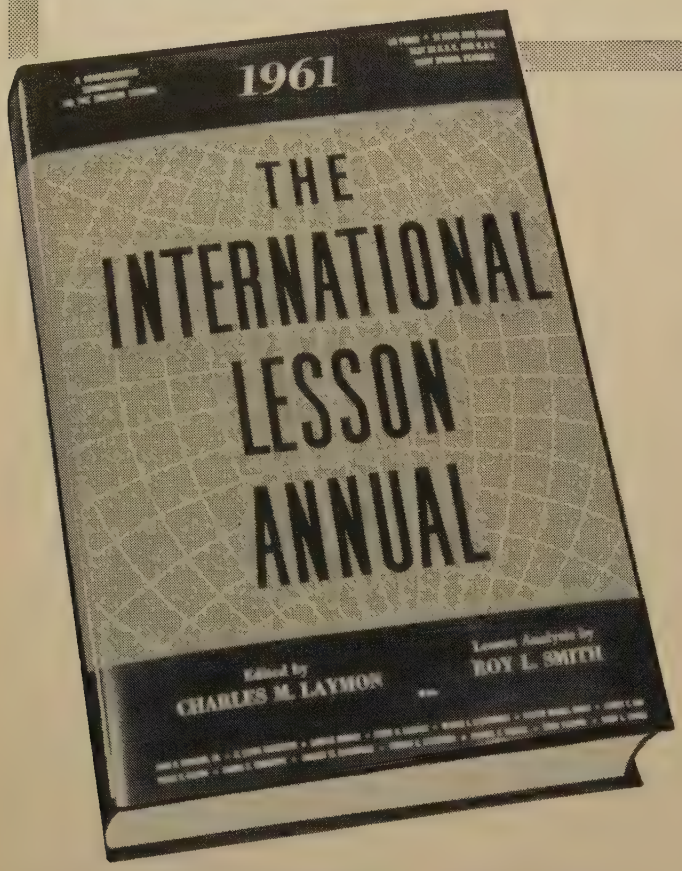

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THE EDITOR

The Editor of the 1961 edition of *The International Lesson Annual* is Dr. Charles Laymon, renowned author and Bible scholar. Dr. Roy L. Smith, author of the lesson analysis, is widely known for his ability to express Scriptural truths. Other biblical scholars contributing to this edition are: John A. Redhead, Jr., Elton Trueblood, Carlyle Marney, Frank C. Laubach, Walter L. Longnecker, Walter Russell Bowie, Albert E. Day, Floyd V. Filson, Rhoda C. Edmeston, Andrew W. Blackwood, Dwight E. Stevenson, Francis E. Kearns, Bond Fleming, and Daisy L. Dozier.

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God in Three Kittens

By ORA SPAID
Religion Editor, Louisville (Ky.) Courier-Journal

ONE OF the hardest things to learn about God is that you can't find him. He finds you. Let me show you what I mean:

A newspaper editor assigned me to go on a weekend retreat at the Abbey of Our Lady of Gethsemani, the famous Trappist monastery in Kentucky, where I was to write my impressions of the "50 hours with God" which thousands of Catholic men spend each year. When it came time to pack, I got a lot of help from my five-year-old, Judy. She jabbered away as she put in far more socks than I could ever wear, then she got an idea: "Why don't I give you something of mine to take along?"

From the look in her eyes, you'd have thought she had offered me the pearl of great price. In a way, she did. She disappeared into her room. I was so busy I didn't notice she had been gone a long time. Then my wife and I heard her crying.

We found her, head buried in a wet pillow, sobbing, "I don't want Daddy to go away."

Big tears rolled down her face. You have to be a daddy to understand what something like that means. You feel proud and sad and rubbery and warm, all at the same time.

I was tempted to chuck the whole idea. But then whatever it is that overcomes your heart took hold and I finished packing. Judy even helped me again, giving way to sobs every now and then.

When I drove off, I carried with me an image of my wife and kids standing at the door, one little girl suffering bravely to hold back tears while she waved good-by.

There is much I could write about my retreat —the warm hospitality of the Trappists, their perpetual silence, their love of God. I am not a Catholic, so I threw myself into the regime to try to get from the retreat what the 76 Catholic men were getting. I followed them to Mass. I read devotional literature. I listened avidly to the retreat master. I prayed fervently.

On Saturday night, we went to the chilly chapel in the balcony of the magnificent abbey church for *Compline,* the final *Divine Office* of the day. It is an awesome experience, hearing those selfless monks, silent all day long, sing the praises of *Hail, Holy Queen.*

The church is dark, except for the flickering candles on the high altar and the constant red flame of the sanctuary lamp. As the mystic chant rolls, a beautiful blue window comes slowly to light. The singing mounts to a lifting chorus and then, silence. The light in the window slowly recedes and all is darkness, the darkness and mystery of the soul.

I returned to my room, filled with awe and wanting to feel the experience as deeply as I knew the others did. Instead, I was dejected. Surrounded by symbols of the faith—crucifixes, a statue, a vessel of holy water—I sat, trying to pray as the retreat master taught, by listening as if someone were with me.

My head ached and my body tensed. I got up to see if there was any aspirin in my suitcase. As I shuffled through the shirts and socks, I came across three tiny glass kittens. Judy had put them there. They were the something of hers she had given me.

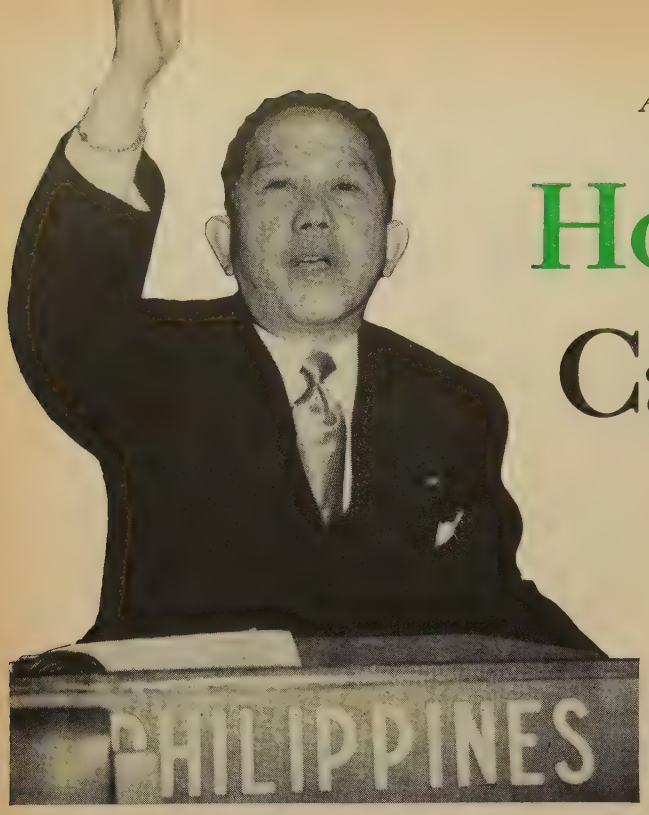
I took those kittens out and put them on the table. They brought back the memory of Judy sobbing because I was going away and the mellow, warm feeling that went with it.

Three silly little kittens, reminding me of something I had that I had forgotten, something truly spiritual. If God is a spirit, then he must come in feelings like this, in the warmth and joy of love that fills you up and makes you understand what the psalmist meant when he said, "My cup runneth over."

My headache was gone. I had stopped searching; what I was reaching for was already mine, dropping down on me as freely as those tears of Judy's. I do not mean that she is God, but God is in her and in that spirit which reached out from her to me.

Nor do I mean that God is not in the life and worship of those monks and those Catholic men. I know that they felt drawn closer to God by their devotion, but what moved them was theirs and not mine.

They had their symbols and I had mine—God in three kittens.



A distinguished friend of the free world tells

How the UN Can Help Now!

By CARLOS P. ROMULO

Former president, the UN General Assembly. Currently ambassador, the Republic of the Philippines, to Cuba, Brazil, and the United States of America.

ON THIS PLANET are probably enough nuclear weapons—perfected or in process of development—to destroy all human life. And we are once again in the midst of talk of war—war that no one wants, war that could be more devastating than ever before, war that could literally eradicate mankind—*war that could burst out by mistake!*

Soviet Premier Khrushchev told U.S. Vice-President Nixon in Moscow last year that a faulty Soviet practice missile had whooshed past a scheduled target. It carried no explosives, he said, but it hurtled on toward Alaska. What could happen if someday a radar screen indicates such a missile is heading for the United States—or the Soviet Union? The Soviet missile fortunately fell short; it dropped in the ocean.

We have airplanes that fly far, wide, and high around this world, on useful missions. But this is also an era when a single plane can carry a hydrogen bomb capable of destroying a metropolis. And this is an era when too many people talk loosely on such doctrines as pre-emptive war.

We have been hearing ominous threats of retaliation against bases from which airplanes may take off and fly into other people's countries. Such flights can, however, be innocent. But there could be suspicions.

A U.S. Air Force transport recently took off from Denmark to carry vacationers back to Libya, but strayed accidentally off course into East Germany. Soviet planes forced it down, but its mission was verified, and eventually it and its occupants were released. Will there always be a wait for verification?

Now given the threat by planes, given the threat by missiles, and given the all-too-real substance in those threats, what can we do? I believe that if we start thinking in constructive United Nations terms, we can start finding some solutions.

For example, we can recognize that there are high-flying planes in this world that are serving causes other than those of military reconnaissance or aggression or commercial air transport. There are certain types of flights over other nations' territories that everyone can agree are desirable for the benefit of mankind.

Planes are monitoring the weather and collecting information on the world's winds and air storms, on the cosmic rays that come from space. Let those weather and research airplanes be brought within the UN framework. Let the World Meteorological Organization of the United Nations negotiate with its members to take over such weather flights and also balloon observations.

There are planes that are monitoring the atmosphere for radioactivity, that are watching for possible nuclear explosions at a time when the three major powers at least have morally pledged themselves to a temporary moratorium on such explosions, that are measuring fall-out and radiation from past explosions.

Let the International Atomic Energy Agency of the United Nations act similarly to take over such atomic patrol planes. The simple addition of one international member to present crews could internationalize these planes.

I am not a visionary. I point out that similar steps are being traveled right now within the UN framework. Do you know that the International Civil Aviation Organization of the United Nations at this very time sponsors such international co-operation on the high seas?

ICAO has nine floating stations in the North Atlantic, manned by 21 ships provided by five European states—France, Netherlands, Norway, Sweden, United Kingdom—and the United States and Canada, with financial support contributed by all 18 nations whose planes fly that ocean—France, Netherlands, Norway, Sweden, United Kingdom,

United States, Canada, Belgium, Denmark, Germany, Iceland, Israel, Spain, Italy, Switzerland, Venezuela, Australia, and Portugal. These floating stations report on weather, give navigational aid, help in searches and rescues. Why not, then, more international co-operation in the skies?

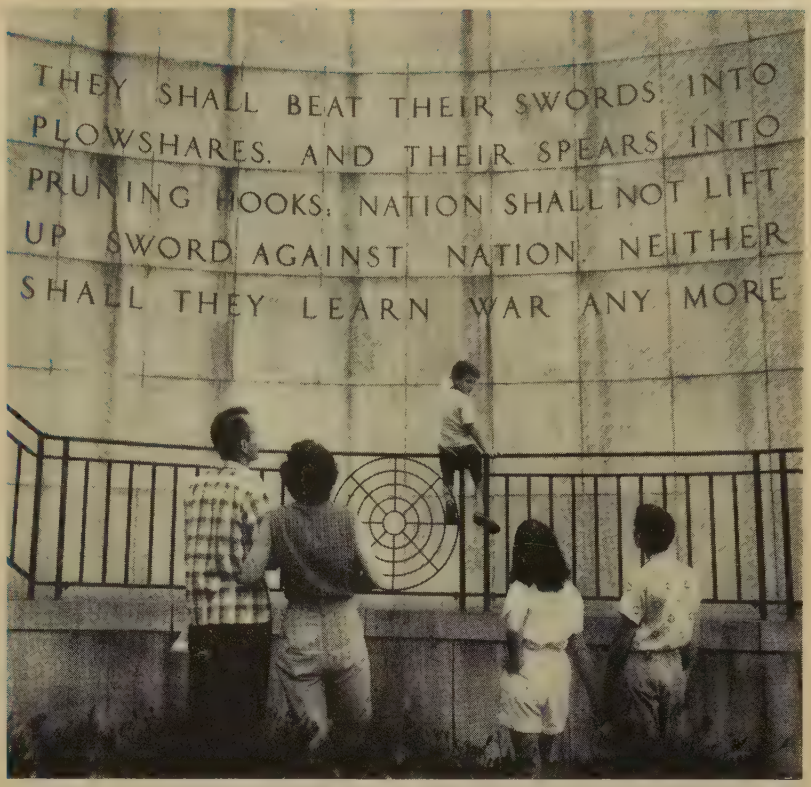
There are other planes that are guarding against the threat of surprise attack, against another Pearl Harbor. These are planes that fly over friendly nations, but close to the borders of the Soviet bloc. Such flights are proper under the UN Charter for Article 51 recognizes the inherent right of individual or collective self-defense."

Such flights could be reported to the United Nations. The disarmament conference sponsored by the great powers and the United Nations could attempt—as a start—to set up UN airplane patrols against surprise attack over Arctic and other territories of countries willing to permit such flights. Their findings would be for the benefit of nations everywhere; their known routes would be guarantees against mistake; their international crewmen would insure their peaceful character.

We have missed some opportunities for aerial co-operation. For instance, when the International Geophysical Year was being prepared, one field for study was the Arctic ice. Walter Sullivan has reported what happened in a Stockholm scientific conference in 1956:

"The Arctic ice moves constantly; one week it hugs the Alaskan coast, the next it shifts against the Siberian coast, leaving Alaskan waters ice-free. During the conference, the U.S. delegates proposed to the Soviet delegates a joint program of aerial photographic mapping of the ice, with exchange of the results to make possible a composite picture of the pack-ice patterns.

"According to the delegates from the United States, the Russians responded with a suggestion that photo-reconnaissance planes of both countries shuttle back and forth between Murmansk in the USSR and Fairbanks, Alaska, making use of each other's airfields. These two points are located at opposite ends of the long axis of the Arctic Ocean. Hence, through varying digression


THEY SHALL BEAT THEIR SWORDS INTO
PLOWSHARES. AND THEIR SPEARS INTO
PRUNING HOOKS. NATION SHALL NOT LIFT
UP SWORD AGAINST NATION. NEITHER
SHALL THEY LEARN WAR ANY MORE

Visitors at the UN building in New York.

UN and Methodism

METHODISM has long been active in the pursuit of peace. Months before the end of World War II, it sponsored a Crusade for a New World Order, with mass meetings the country over urging a successor to the League of Nations. And so The Methodist Church was represented at the San Francisco conference at which the UN was formed in 1945. Ever since, Methodists have maintained full-time observers at UN headquarters in New York (see *Unusual Methodists,* November, 1957, page 18, for a tribute to one of them). And local Methodist church groups often make pilgrimages to UN headquarters to learn firsthand how the international organization functions (see *Pastors Watch UN Work,* May, 1959, page 64).

The Methodist Church's Christian responsibility to the UN was officially expressed by the 1960 General Conference with this resolution, which is part of *The Methodist Social Creed:*

> We believe that the United Nations is a working center of international co-operation which provides our most hopeful avenue leading to peace and world order. The prayers and efforts of churches helped to shape it at birth, and through many of its programs opportunities for the expression of Christian concern arise. We believe that the United Nations with its related agencies should be sustained, upheld, undergirded, and strengthened by all informed and conscientious churchmen.

This positive endorsement of the UN once again affirms Methodist support of this world effort to preserve mankind from its own folly.

from a straight line between them, it would be possible to cover the entire ocean. This would have set an important precedent for a disarmament program which, like President Eisenhower's 'open skies' proposal, depended on aerial inspection."

In Washington, Mr. Sullivan reports, there were misgivings about Soviet flights into Fairbanks, where Soviet ferry pilots had landed regularly during World War II, but near which two important Air Force bases had since been built.

The United States, four months later, proposed instead that Soviet planes land at Nome, almost within sight of Siberia. Then the Hungarian and Suez crises burst out. In November, a Soviet note said no help was needed by the Soviet Air Force in aerial photographing of ice on the Soviet side of the North Pole. The plan for shuttle flights was dead.

Yet photographing flights were made in that area and, knowing their purpose, neither side became alarmed. Neither side made any mistakes.

I have long urged that a UN system of advance notice and monitoring of space flights be set up, as a means of averting mistakes in this new Space Age. I was interested, accordingly, in seeing one item in the Soviet Union's new treaty on general disarmament proposed last June. This was that, in the first stage, "the international inspection teams sent out by the control organization shall have the right to make a complete inspection of rocket devices to be launched for peaceful purposes and to be present at their launching."

THE SOVIET plan is heavily bound up with all kinds of other proposals. It is all too silent on the key question—who will be the inspectors in each country, and how will they work. And there is reason for other nations to be questioning.

The Soviet Union has frequently talked of strict international control and inspection on disarmament, but when it comes to details it has been elusive. For instance, in recent talks on banning nuclear-weapons tests, the Western powers have indicated that perhaps 75 to 150 earth tremors a year in the Soviet Union might be confused as to their origin—whether earthquakes or man-made. The West has proposed a quota of about 20 on-the-spot international inspections to check these. The Soviet Union has said it would permit "a few," and has refused to be more specific.

Advance notice and systems of inspection are two ways to reduce the hazards of mistake, the threats of destruction. It seems to me that we can start on each. We could at least give advance notice of space launchings and airplane flights for the peaceful purposes I have described.

We have also an opportunity to demonstrate systems of inspection. This opportunity comes in the very nuclear force which has caused the most ominous threat of our Atomic Age. Atomic energy can be used for destruction; it can also be used for research and power to make better living for us all.

Seventy nations belong to the International Atomic Energy Agency, including the United States and the Soviet Union. The Agency's statute provides that it is to establish and administer safeguards to ensure that materials and data it makes available shall not be used for military purposes. Moreover, the statute provides that it may "apply safeguards, at the request of the parties, to any bilateral or multilateral arrangement, or, at the request of a state, to any of that state's activities in the field of atomic energy."

The world is increasingly using atomic energy for peaceful purposes. Fifty nations have agreements with the United States alone for bilateral co-operation on reactors and atomic furnaces—18 for power purposes, the rest for research. The Soviet Union reportedly has perhaps 15 such bilateral pacts, Great Britain 12, and Canada 3 or 4. The Atomic Energy Agency has arranged for Japan to get fuel given by Canada, under agency safeguards.

Coming before the Atomic Energy Agency's conference this month is the draft agreement on safeguards and inspections for materials obtained through the agency. A reactor which produced one to five kilograms of fissionable material (plutonium, uranium-235 or uranium-233) annually would be inspected once a year. There would be 2 annual inspections for those producing 5 to 10 kilograms a year, 3 inspections for those producing 10 to 15 kilograms a year, and so on.

Sometimes we forget how much co-operation goes on internationally even in such fields as the atom. For instance, a United States-Soviet memorandum last November provided for reciprocal visits, exchanges, and joint projects between the two great powers, and promised that the Atomic Energy Agency "will be given all reports and the results of the exchanges."

CAN WE NOT have the United States and the Soviet Union set a further example for other nations? Can they not perhaps offer—under the statute of the Atomic Energy Agency—to permit regular visits by inspectors under the agency's new agreement to the atomic installations they use for peaceful purposes? Cannot a like offer be made by countries to which they are giving their atomic assistance?

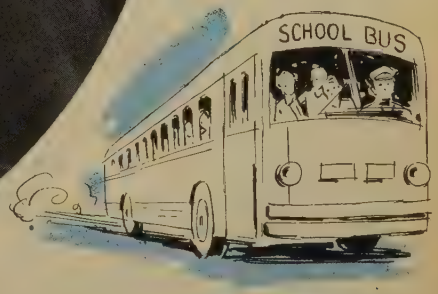
Would this in reality be too long a step in advance from present policies? And yet would it not be of immense symbolic value? Would it not let the world start on the practice—and perhaps the habit—of international co-operation with international control in this atomic arena?

Let us indeed dream large dreams of a world freed from the armaments race, enabled to divert perhaps $100 billion a year from military purposes to improving the conditions of man. *But let us also allow small starts and first steps.*

Statesmen have often called the United Nations the cornerstone of their nation's foreign policy. I do not think it ought to be a cornerstone. A cornerstone stays in one place; it does not move forward. The United Nations should be the driving force of this world's nations.

Under severe test today is the moral capacity of Western society. If we are found wanting, if we fail, the alternative is either abject slavery or a fissionized planet where the shriveled and deformed survivors—if any—will, to quote a French revolutionist, "embrace Liberty upon a pile of corpses."

LESSONS ON 4 WHEELS



"I am obligated to examine loose teeth, new hairdos, and bride dolls. I have to patch up broken romances, pass judgment on . . . a new shirt."

By BILL L. DELL'ORO

THERE are days when I don't ant to learn anything, but odd bits knowledge are forced on me. How cure a toothache or an earache; e Greek alphabet; what the maid up to now, and much more which ould not go beyond the family rcle. Even proposals of marriage me my way freely.

You see, my school-bus passengers e bursting with gossip and up-to-e-minute scoops. I become a sort of stening post where they can com-rtably unfold all these startling velations.

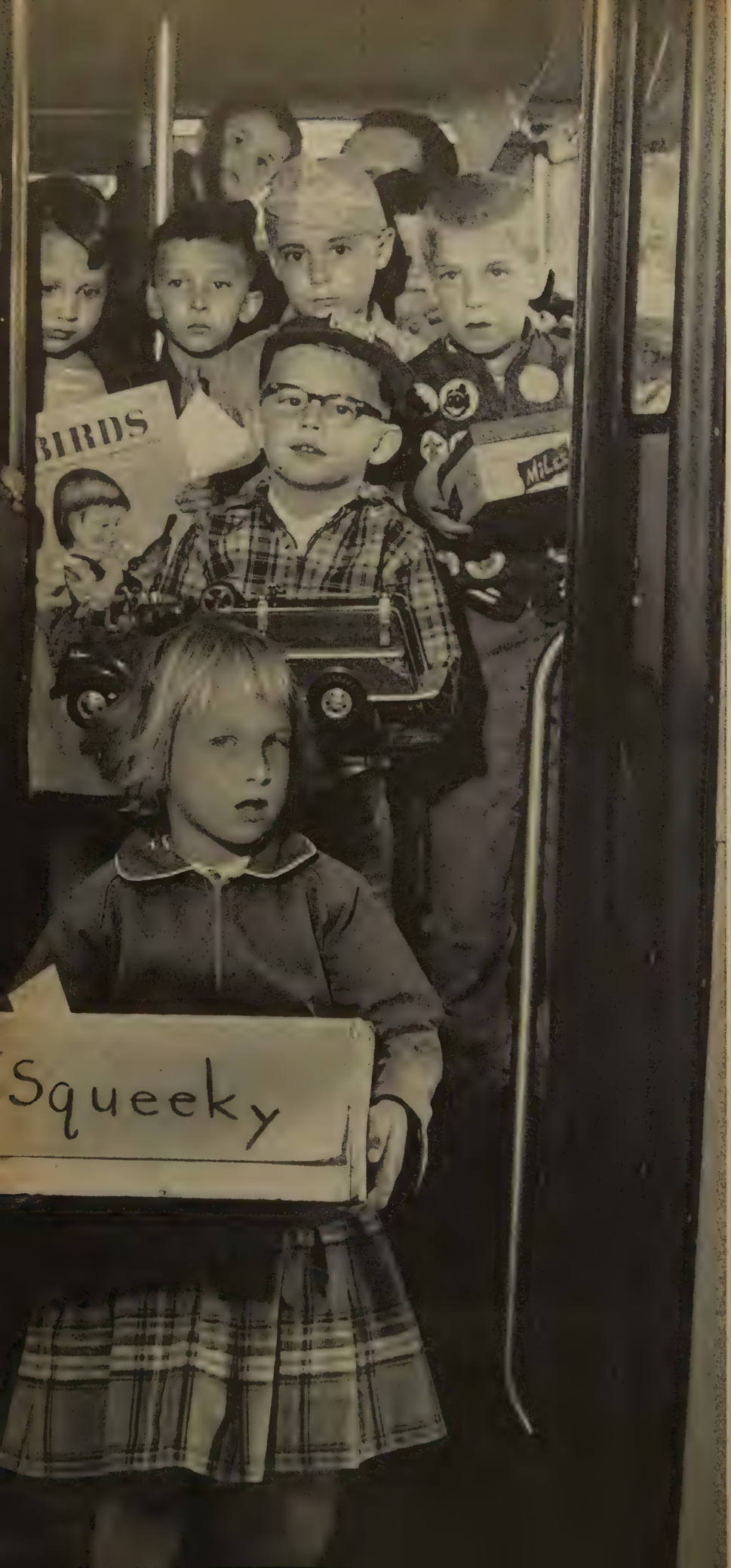
I'm advised when I should brush y teeth or get a haircut. I'm scolded r not shaving and questioned for not looking cheerful. On snowy days I'm directed through detours which are sure to get us stuck. It's all part of a devious plan to miss a few hours of school while we rock and roll between snowbanks.

If mother has been trying to keep her age a secret, she has failed. It's been told over and over again. In fact, one charming and trustful little girl even went so far as to give me the combination of her daddy's safe!

A few of the brave mothers who come out to the bus stops to see their children off tell me a few things, too. The goings on of their neighbors, Frannie's cough, Mary Ellen's absent-mindedness, Archer's lost shoes, Jane's unhappiness, a stuck garage door, and an occasional well wish for courage.

Some mothers, not quite so outspoken, sure can act—especially when they lean out a window and confuse me with all sorts of signals. It's important to know if Eddie or Jimmy or Tara or Susie is going to school. But, from the wigwag signals, I don't know whether to wait, go along my merry way, or stop the motor and meet them halfway. Sometimes I have to guess. If I don't get a smile the next day I know I guessed wrong.

Until I took on this impossible task of trying to solve some of my kinder-



garten passengers' problems, I never knew what fathers faced. When I have 50 or so of these spirited creatures clamoring about me I can feel my hair turning gray. Pammy has a runny nose, Timmy a stuck zipper, David a bruise, Junior a rash, Richard a bleeding lip. One has to go to the bathroom, another is brooding because his daddy and mommy got into an argument, and Kathy is crying because someone just kicked her in the stomach. Tommy is worried that all this noise will hurt his turtle's ears—and Susie puts her arms around me, whispers that she likes me, and asks if I will wait for her until she's 20 so she can marry me. This gal is a smart one, all right; she thinks this flattery is going to gain her leniency after the mischief she has just been creating.

A group at the rear is murdering a popular song while some others are pulling my hair, sneezing down my neck, and searching my pockets for candy. Next I am obligated to examine loose teeth, new hairdos and bride dolls. I have to patch up broken romances, pass judgment on the quality of a new shirt or skirt.

For mothers too, I try to be helpful when notes like this arrive:

"Bus driver:

"Did you by chance find a pair of brown leather mittens on the bus? They belong to Albert. He lost them. If so, would you please pin them on his jacket?

"Thank you.

Mrs. Riccio"

There's a pin on Albert's sleeve.

Lost articles usually show up when the bus is evacuated at the school ramp and I am left alone. I start to wonder who owns the red sweater under my feet, a cowboy gun, a doll, an apple, a squashed hat, a bouquet of dandelion flowers, a snail shell, an umbrella, and a meatball sandwich. (I haven't given up on Albert's mittens yet.)

The homeward journeys have their pitfalls, too. When a child on board finds he is lost, the news reaches me instantly by way of the

"And the extra baggage they haul aboard! I should apply for a trucker's permit. Sports equipment, toys, books, pets—live guppies, mice, cats, and dogs—lunch boxes. . . ."

rapevine. Each lost youngster means
me and extra miles eating up the
xpayer's money. And when the
ild doesn't know the street and
umber of his house, we're in for
me exasperating moments. When,
calculation and deduction, we
nally reach the right house, we
uickly know it. First, a glow of
lief shows on the victim's face;
condly, we sight a slightly flustered
other waiting with folded arms.
er pose is one of dangerous defi-
nce, so the quicker I get away the
ppier I feel.

Bus drivers, who often are blamed
r these mix-ups, usually depend on
e tactful diplomacy of the child
volved to straighten things out.
me children are not the least con-
rned over my ability to find the
ght house—because they can de-
ribe it so helpfully. Like little Jeff
ho, lost, gave directions: "I live
the red house on the hill with all
e snow around it." See how easy
is? All we have to do now is set
r sights on half a dozen hills to
e which one has the red house with
the snow around it.

Despite these many tribulations,
r passengers' philosophical views
me in welcome doses. Just when
n ready to throw up my arms to
aven and implore for more
ength, a sweet little voice will
nounce: "You have an angel on
ur shoulder. You can't see it be-
use it's a spirit. My mother told me
!"

Sometimes my temper is braked
hen I hear a little girl say: "Susan
eds a nap, she's acting awful!"
hers have caught my attention
declaring:

"Bill, you're handsome!"

"My father and my mother got in-
a fist fight!"

"There's no difference between a
onitor and a human being!"

"If the bus shakes my tummy will
l better!"

"God and Jesus are friends!"

"Donna has a fever of 34!"

"Watch out where you step be-
use you can step on somebody's
igers and break the bones some-
nes!"

"Never cut off people's heads or
ll down the chimney!"

"The polio shot wasn't as bad as
pping on a tack or a bumblebee!"

"If I had a million dollars I would get married—and if I had a little money left I would buy a few things!"

When I asked David who had started a fight on the way home one day, he replied: "It was Joey and Ricky, and I got into the fight to knock the fight out of them!"

There is another characteristic which captivates me—a generosity which springs straight from their hearts: a slightly used lollipop, mommy's homemade cookies, a bunch of pretty leaves, pumpkin seeds, a variety of stones, kernels of corn to put before my Thanksgiving plate, crude drawings, fresh peanuts, Easter eggs, Christmas gifts, and a surprised cat, decorated with a red ribbon, for me to take home! Of course, I took the animal home—but I didn't know the owner was soon to come after me to get her cat back!

There are times when a bus driver has to have the human touch in abundance. Like the morning I arrived early at one of my bus stops and found that Eileen had just slipped and sat in an icy puddle. I eased her embarrassment by offering her a seat on the heater beside me to keep her warm until we reached school. And when Sandra stuck a pin through a paper shamrock and straight into my shoulder one day, I had to understand the motive behind the act and forgive, painfully. I learned early that if a rubber hatchet strikes you smack on the head, never flinch; it could have been a real one. If a flying missile arcs across the seats and whizzes by your ear, don't turn around. The next one may be launched straight at your eye! Who am I to infringe upon the vivid animations of some future scientist?

With all that energy to burn up, it's no wonder some of these children stand on their heads at the bus stops and wave at me with their feet. And the extra baggage they haul aboard! I should apply for a trucker's permit. Sports equipment, toys, books, pets—live guppies, mice, cats, and dogs—lunch boxes, costumes, musical instruments, antique guns, snakes, dolls, butterfly nets, and golf clubs. Joyce carries a Zorro hat, mask, and whip; Beth, a game; Amy, a sketch of my bus; Sooty, an Eskimo spear her daddy got in a trade for a bar of soap; Katy, a pan of soft fudge.

Bus-stop laggards are the culprits who tax my patience most. When schedules are gauged by minutes, I begin to vibrate. I broke all records for one-man jitters one day when Betsy climbed aboard and announced sweetly: "Mary Lee will be out pretty quick. She's taking a bath!" This gives a bus driver plenty of time to admire the beauty of the surrounding neighborhood. I see things I couldn't possibly see from a moving bus: well-tended lawns, gently waving trees, white and yellow daffodils, a squirrel diving gracefully from limb to limb. Finally I hear the sound of pattering feet. Mary Lee gives me a big smile.

On such occasions, I worry. How reasonable a man can our principal, Edward L. White—who, incidentally, is Sunday-school superintendent at Faith Methodist Church—be when we're caught arriving late at school again?

Back on the road to the bus garage at the close of the day I begin to appreciate the peace of a quiet bus. But I find myself thinking of my noisy passengers—Methodists, Presbyterians, Catholics, boys and girls of all sorts of backgrounds. I remember many who speak fluently in the foreign tongues they hear at home: Johnny's Spanish, Elaine's Greek, Heidi's German, Hank's and Stevie's Hebrew, Gail's French, Bibiana's and Beatrice's Italian, and Turi's Norwegian. I think of Dorie, of Lizzy, of Anna, of Jackson, of Wheezy. And I think of Susie, who has dealt me a terrible blow by suddenly announcing that she can't marry me after all because, as she put it: "When I'm 20 you'll be 100!"

I'm halfway home now, but why am I so lonesome? Is it possible for a guy to miss his passengers so soon?

'SONRISE' SERENADE

Prying Junior out of bed—
To get him washed, and dressed, and fed
In time to leave the house for school
Is—just pure murder, as a rule.

Why is it, then, he doesn't keep
This habit when we'd like to sleep?
On weekends—by the break of day,
Junior's up—and out to play!

—Ida M. Pardue

'Released Time' for Religious

WE'RE IN a public-school classroom.

As the youngsters peer into a microscope to catch their first glimpse of protozoa, the teacher writes on the blackboard: "Protozoa—first form," and "protoplasm—first life."

A hand shoots up. "But teacher," an eager youngster demands, "what about Adam and Eve?"

How would you want her to answer?

Even among Christians there would be disagreement. And in her classroom there might be, in addition to Christian children, youngsters of the Jewish faith, children of agnostics, perhaps children of Buddhist or Moslem parents.

How the teacher actually does answer depends on her awareness of all these things—and on state law.

Constitutional and statutory provisions in several states prohibit reading the Bible or any "sectarian instruction" in public-school classrooms. Others not only permit but require Bible reading and "teaching of morals."

In some states the Bible may be read in the classroom, but if parents don't think their children should listen to it, the youngsters are excused.

School children in some states may repeat the Lord's Prayer at the beginning of the school day; in other states, they may not.

Some states ban the use of public-school buildings for any religious purpose. In others, Bible may be taught in the classroom as an elective course.

Confusion? Yes, so much confusion that court dockets have bristled with legal cases involving religion in the public schools. But does the wide variation in state laws mean one state is more religious than another? Of course not.

The variation does reflect various state interpretations of the First Amendment to the Constitution of the United States, which specifies: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

It was the First Amendment that established the freedom of religion and separation of Church and State which Protestants in the United States so passionately uphold. But how it affected religion in the public schools was not resolved until 1952, when the U.S. Supreme Court ruled on a suit brought against the board of education of the City of New York. This historic Zorach decision said, in part:

> We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses. We make room for as wide a variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of government that shows no partiality to any one group and lets each flourish according to the zeal of its adherents and the ap-

1 We Welcome Those of All Faiths

Says MRS. FREDERICK WILLIAM DANIELS
Secretary, First Methodist Church, Maywood, Ill.

CHILDREN OF ALL faiths—or no faith—are welcome at Protestant weekday church-school classes in Maywood, a suburb of Chicago. Among the 300 pupils a year who flock to classrooms in eight Protestant churches are a few Roman Catholic and Greek Orthodox youngsters, as well as about 30 unchurched children. All have their parents' permission.

Roman Catholics have their own released-time program for Catholic children who aren't in parochial schools. Jewish youngsters go to their synagogues after school is over in the afternoon to receive instruction in their faith.

Released time is 22 years old in Maywood, and is supported cooperatively by the community and by local churches. A Methodist, Joe Johnson, is treasurer of the Community Christian Council.

Weekday church-school classes are held on a "staggered-time" basis, so not all the young pupils will descend on the classrooms at the same time. Until two years ago, one teacher handled all Protestant pupils. Now the Protestant program has 14 professionally accredited teachers. Six

Instruction?

peal of its dogma. When the state encourages religious in-
truction or co-operates with religious authorities by adjust-
ng the schedule of public events to sectarian needs, it follows
he best of our traditions. . . .

The government must be neutral when it comes to com-
petition between sects. It may not thrust any sect on any
erson. It may not make a religious observance compulsory.
t may not coerce anyone to attend church, to observe a
eligious holiday, or to take religious instruction. But it can
lose its doors or suspend its operations as to those who want
o repair to their religious sanctuary for worship or instruc-
ion. . . .

The issue in question was the constitutionality of a
rogram of released time for weekday religious educa-
ion conducted by churches in their own buildings.

Released time, in general terms, is a program allowing
hildren whose parents request it to be released from
ublic school for a stated time each week to receive
eligious instruction in their own faith. First tried 46
ears ago in Gary, Ind., it has steadily spread throughout
he U.S. This year an estimated 4 million children will
e released from public schools in 46 states to attend
veekday religious-education classes.

In most communities, classes for Protestant children are
onducted on an interdenominational basis, in a pro-
ram developed and supported by the National Council
f Churches.

Roman Catholic leaders have endorsed released-time religious education for the more than half of all Roman Catholic children enrolled in public schools.

Jews in some communities participate in the released time program. For the most part, however, Jewish leaders are indifferent or opposed to it. Their preference is for Jewish youngsters to get their religious education at the synagogue after school hours.

Opposition comes occasionally, too, from unbelievers who don't want their children to feel "different" when they're left behind in the classroom as other youngsters go off to weekday religious classes. This, they assert, is indirectly "selling" religion.

Nevertheless, released time—now recognized as constitutional—is the pattern of most religious education for public-school students. It reflects the attitude expressed by Methodist bishops in the 1960 *Episcopal Address:*

> We hold firmly to the long-held conviction that the separation of Church and State does not require the exclusion of religion as an essential ingredient in learning and life. The school cannot assume the responsibilities that rightly belong to the home, the church, the synagogue for the religious and moral education of children and youth but, by the same token, it ought not to counteract these primary influences by a conscious disavowal of interest in the subject.

The bishops also called for positive study and action. The *Episcopal Address* continued:

> There is an urgent need for educators and churchmen to explore this problem and to work out more adequate ways and means to afford our children a knowledge and appreciation of the place of religion in our American heritage and in contemporary life.

How can this best be done? Released-time programs can help. And since the future grows out of the present, here are inside looks at three now in operation.

rotestant denominations co-operate.

Textbooks used in the classes have
een developed by the denominations
hrough the National Council of
Churches. Visual aids are used ex-
nsively, too, and I know from the
eaction of my own two children
who attend weekday church-school
essions that these add depth and
parkle to the learning process.

School out? No, these Maywood youngsters have been "released" for weekday classes in religious education.

Mobile units are an increasingly popular answer to the need for a classroom outside the school. This trailer, in daily use at Santa Ana, cost approximately $4,000. With the aid of Community Chest money, the city has been able to invest about $13,000 in such mobile weekday church-school classrooms.

2

The Investment Pays Off Richly

Believes ANN TERRILL SIGNOR
Newspaperwoman, Santa Ana, Calif.

"I MEET GOD in the trailer every Thursday," wrote a fifth-grade student in Santa Ana, California, when he was asked to put into words what his weekday religious-education class meant to him.

The trailer is one of several completely outfitted chapel-classrooms that make daily rounds during the Santa Ana school year, holding 40-minute classes at each school once a week. To attend these released-time classes, students must be in the proper grade level (fourth, fifth, or sixth), must volunteer to attend, and must have written permission from their parents and also their teachers.

Twenty-four faiths participate in holding the weekday religious classes for some 2,000 children. The program is fortunate—and somewhat unusual—in having financial support from the Community Chest. Local civic leaders firmly believe it is in the public interest.

Both Santa Ana and neighboring Los Angeles conduct four types of classes: one for Protestants affiliated with the National Council of Churches, one for Evangelical Protestants, one for Roman Catholics, and one for Christian Scientists. Twenty-two faiths participate in the Los Angeles program.

In Southern California as a whole, some 28,000 public-school pupils receive released-time religious education. Most of their teachers are paid, fully accredited professionals. Much depends, though, on voluntary help, and in some places all supervisory personnel in the program serve without pay.

The average cost per pupil per year is about $10. It's a worthwhile investment, too, for it helps youngsters achieve what the Los Angeles program has defined as "a growing concept of Christian ideals as guides to daily living and a growing sense of the place and value of worship as a source of strength and power in human affairs." More than once, enrollment in a released-time class has proved decisive in steering a youngster in the right direction.

The Virginia Council of Churches recommends holding weekday religious-education classes in churches—as is this one—or in other nonpublic buildings.

3 Tom Jefferson Started It Here

Reports ELIZABETH LONGWELL
Division of Christian Education, Virginia Council of Churches

IT IS APPROPRIATE to find a well-established released-time program in Virginia. For it was in this state that the concept was born more than 200 years ago—when Thomas Jefferson authorized classes in religion at the University of Virginia, to be held under denominational direction and control.

Today, weekday church schools are held in 286 Virginia school communities. Of the eligible pupils in these communities, about 97 per cent have been enrolled in released-time classes by their parents.

Currently the program employs 81 full-time weekday church-school teachers.

Since no Virginia law prohibits the holding of Bible classes on public-school property, some of the weekday church schools are held in school buildings. Others are in churches, other buildings, or mobile units.

Released-time programs are initiated by churches, parents, and interested citizens in local communities and these local groups provide necessary funds.

Teachers' salaries are approximately the same as those of public-school teachers with equivalent training and experience. All have had professional training for teaching the Bible.

No public funds may be used for the support of religious education, and all classes in religious and moral instruction are operated independently of the control, supervision, or responsibility of the public schools.

The Bible is the only textbook, but the Virginia Council of Churches provides a course of study entitled *Adventures in Christian Living*. It is in general use throughout the state, and also is being used in other states.

A sixth-grade religious-education class in Danville, Va., acts out the story of Amos. Many children say that they enjoy Bible study more than their regular school subjects.

Big families are wonderful, but the pressure on Mom can get terrific if she doesn't have an outlet.

I Write Verse (But Could Do Worse)

By FRANCES L. COOKE *A Together in the Home feature*

Unlike the old lady who lived in a shoe,
I have many children, but I know what to do!
I worry the least about dirt and mistakes,
Take plenty of time for confession and cakes.
I kiss when they're good and spank when they're bad,
Give plenty of loving when anyone's sad,
Find fault when I have to, more often give praise,
And put them to work on their mischievous days;
Join them in roughhouse and frolic galore
(We tumble and somersault down on the floor).
At bedtime we listen for bird song or train
With whispers so quiet we even hear rain;
And there in the calm and the quiet of night,
We tell God our secrets and all is all right.

AS YOU SEE, I write verse. With seven lively children keeping our big, old-fashioned house humming, you may wonder how I find the time. But I assure you that if you have seven children you have to find time for relaxation—which verse writing is for me.

It's wonderful being in love, but life does get complicated as the household increases. Luckily, each addition is as adorable, if just as demanding, as the last. And loving never empties the heart.

My husband and I both came from small families, but we were overjoyed when John arrived in 1944, equally happy when George 3rd, named for father and grandfather, made his appearance two years later. Then in 1948 we welcomed Richard, and by 1952 we also had Tommy and Philip to love.

With our five sons, we thought we had treasure indeed. Then Richard, whose faith was somewhat larger than a mustard seed, began praying for twin sisters. Carol and Frances were born two days after Christmas in 1953.

It would be easy for their father and me to give ourselves body, mind, and soul to the business of homemaking. We don't quite do that. We both grew up in preacher's families—George's dad was a Methodist minister, mine Presbyterian—and as long as we can remember we've thought of ourselves in terms of the church and the community. But, even more important, we realize that the more richly rounded we can make our own lives the more we will be able to give our children.

Before the twins were weaned, George became a candidate for Congress. Though he didn't win, the grass-roots campaign he waged was an invaluable experience for all of us. It was the children's basic training in citizenship.

Now their father devotes weekdays to his law practice and Sundays—as well as many evenings—to church. He has a Sunday-school class of young adults and, as district lay leader, fills preaching and speaking appointments. In the last year he's often been accompanied by John, who sings hymns he has composed himself. George is also a member of the state Commission of Correction, and here Tommy and Phil are his "deputies."

Naturally, I'm more homebound. However, I get to church and WSCS, and I have another absorbing outside activity—I'm a member of the school board. Then, too, I've kept up my violin playing—for home consumption only. John accompanies me on the piano, which he's also teaching Phil to play. Here, incidentally, is one of the wonderful dividends we've found in a big family; we never set out to have our older children help bring up the younger, but they've certainly proved a great help.

All seven youngsters help me with the housework. How do I get them to do it? Well, maybe it's sneaky, but I don't feel a bit guilty when I send out the call: "Now, who would like to polish the furniture? Only one can do it, and it has to be done well."

Much of the uneasiness of parenthood, I've found, springs from the accidents and illnesses to which the young are so vulnerable. I know of only one sure remedy for these parental jitters—a strong trust in the God who made us and the love he has instilled in us. Here's the way I see it:

"What! Measles is it now, my dear?
You poor long-suffering dahling!
Four are having it, I hear;
Isn't that appalling!
And just last month the chicken pox,
How bad things come together!
But steel yourself for further shocks,

The author's family album yielded this posed photograph showing her older youngsters tackling their leaf-strewn lawn. Her managerial secret? Work "invitations" that blend humor and challenge.

With all this awful weather,
You never know what's just ahead,
There's mumps and scarlet fever . . ."
My foolish heart in darkening dread
Is almost to believe her,
When just in time a magic word
Restores my mind to reason:
It's, "Mama," from upstairs that's heard,
'Please come up quick. I'm freezin' . . ."
The calm content, the joy returns
To set my spirits humming
While deep within love warmly burns
And gaily answers, "Coming!"

The Bible has other answers, too. In our breakfast om hangs a verse from Proverbs. We dropped every- ing to print and frame it on a day when we were ing to have guests for dinner and little hands were ngling the preparations: "Better is a dinner of herbs here love is than a stalled ox and hatred therewith." Nevertheless, I don't think anybody has ever invented formula for raising children and grass in the same rd. We live on a friendly, tree-shaded street, but:

I looked and saw the weedy yard
With lumps and scars upon its face,
By dandelions dreadfully marred,
It seemed to me a deep disgrace.

I looked, and with a dreamer's eye
Saw landscaped turf of softest green,
Its flawless shrubs well-clipped and high,
Perfection only on the scene.

Again I looked, and saw them *there,*
Interring deep like merry moles,
With muddy clothes and tousled hair—
Three busy angels, digging holes.

And then my eye was opened wide:
I saw the heaven on our lawn;
And deep within my heart I cried
To think how soon 'twould all be gone.

And, on a day when my children's muddy tracks and shrill voices were close to driving me to distraction, I sat myself down at the kitchen table to write a poem that would take me away from it all. But I'm afraid this is what came out:

A gorgeous mink or limousine?
Pierre's coiffure of latest style?
Pauline Trigere's enticing gowns?
Orchids, perfumes? I'll wait awhile;
I'd rather have my husband's smile.

A spotless house just newly painted?
No fingerprints or bathtub rings?
Each chair in place, toys all hidden?
There is a more important thing:
To hear our children laugh and sing.

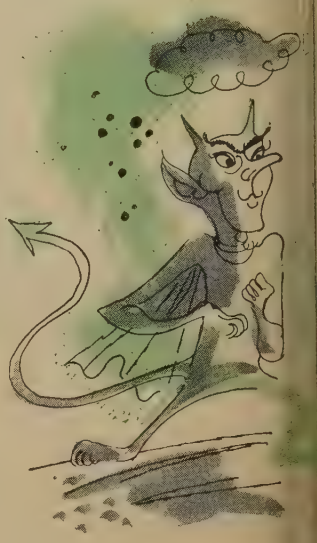
Filet mignon *and caviar?*
Exotic trips across the sea?
A glamorous life of luxury?
To tell the truth, I'd rather be
With those I love at peace with me.

I give up—this is my life. And I must confess that I think it's wonderful.

God Roars in the Pines

By JOHN TURNER

This hard & sharp look at the church is from a collegian, age 19, at the University of Oregon. "I express the thinking of many fellow students," he says.



". . . We, the young, are asking from you, the people of the church . . . a great wind of faith to blow through the fog of our confusion."

WE HAD a bull session last night in the fraternity house. Now and then we do talk about something besides progressive jazz and women. In the small hours we got to talking about our early training in the church, and what religion means to us.

"The good Christians call us 'rebels without a cause,'" one of the guys said angrily. "But they don't give us a cause."

That started me thinking.

During the 19 years I have lived, my intellect has achieved some maturity, stimulated by vitamins of literary and philosophic wisdom and nurtured upon a healthy diet of scientific knowledge.

Yet, there is within me a dark void. It demands the food of faith —the sacramental wine of inspiration. And I am not filled.

When I was a young child, my mother read the Bible to me and, although I often did not understand its words, its music became a part of my unconscious being.

I was excited and awed when I started going to Sunday school. On my first Sunday, the motherly lady who taught the wriggling primary class told us the story of Daniel. I had loved the drama of the story as my mother had read it to me from the Bible, the great strong words clashing like swords. But the lady recited the story in infantile language, as if she were telling the story of the three little pigs.

In the way that children sense overtones in the language of adults, I was unconsciously aware of a larger meaning to the story.

I dimly felt that the lions were more significant than the lions I had seen in the zoo. The lady did not mention that. She passed around crayons, and we spent the rest of the hour coloring pictures and hitting each other.

I told my mother I wasn't going to Sunday school any more.

"You must love the church," she said. "The church is the house of God."

"But God wasn't home," I said.

He was there, of course. But no one had pointed him out to me.

When we were Cub Scout age, my classmates and I were given into the custody of an enthusiastic and sincere man who tried to hold our attention by putting himself on our level. He flatteringly called us "men" and talked about baseball and of how tobacco would cut a fellow's wind. Yet in any sports magazine I could read about Lou Gehrig's fortitude. And at the age of nine I was not a heavy smoker.

I didn't need a pal. I needed a teacher who could give me the answers only the church could supply. I wanted to know about things like: Who made God? Was there really a devil? And if, as some people said, he was only a symbol of evil, then was God only a symbol too?

I am sure our teacher would have tried to answer these questions if I'd known how to ask them. But I didn't, and the other boys would have laughed at me if I had, even though I sensed they also wanted the answers. So we didn't learn much about the great mysteries during those years, but we did learn a good deal about baseball, and we got to go on some very enjoyable camping trips.

When I entered junior high, I became eligible for membership in the Youth League. It was conducted by the minister himself. Now, I thought, I would find the solution to all those vague mysteries which so confused me.

But the minister did not speak of these things. He urged us to speak. He wanted to know what we thought about things like our relationships with girls, and—amid snickers and nudges—some young philosopher would observe that a guy ought to be nice to girls and not hit them or kiss them or anything. Then we'd make model airplanes.

I didn't want to know what my classmates thought. I wanted to know why we learned in school that man came from a blob of jelly while we were told in Sunday school that God made man all at once out of dust. I wanted to know why at school we were encouraged to be curious about all areas of learning,

hile God forbade our ancestors to at of the fruit of knowledge.

In the high-school class of our unday school, we spent much time rming committees, electing officers, nd discussing rules of ethical be- avior. We also did more reading f the Bible, and received some re- listic interpretation of it. We were ncouraged to discuss and to ask uestions—but whenever the discus- on became hotly controversial, we ere told that we must take every- ning on faith.

"But faith is believing," I thought. And how can you believe unless ou know how to believe and what believe?" I could learn the rules f behavior at school, in the Scouts, t the YMCA. It was only to the hurch that I could turn for evi- ences of things unseen.

I couldn't find the answers in the regular church services, although I visited churches of various types and denominations. Soon after the doxology, the solemn seeking mood of my spirit, struggling to reach God, was shattered by practical considerations—the plea for the special offering for the building fund, the appeal for donations for Hands Across the Sea Week, the request that housewives produce cakes for the bake sale.

Congregations consisted largely of elderly people, conservative in their attitudes, and the sermons seemed designed to meet their approval. They usually dealt with spiritual generalities couched in language which, while it could offend no one, could shake no spirit free and set it soaring. Sometimes they dealt with worldly aspects of living, such as the attitude a Christian citizen should have toward his national government. True, it was an important topic. But I'd heard it in civics class, and it had appeared in every news periodical that month.

Once, in Colorado, I was taken to evening service in a small plain church high in the foothills of the Rockies. The church boasted no stained-glass windows or electric organ. The congregation consisted of rough miners. The minister, in a business suit, was young and inexperienced.

The business affairs of the church, the appeals for donations, and the announcements were taken care of by a mimeographed bulletin. The minister did not mention them. He entered the pulpit and stood there a moment, looking through the open windows at the twilight casting violet shadows along the snow-capped mountains. Then he said, softly, "The firmament showeth His handiwork." We turned to look toward the mountains, and the church was silent.

Then the choir sang *The Earth Is the Lord's*. They did not wear robes. Their voices were untrained. But they sang as freely and quietly as birds sing, making a joyful noise unto the Lord.

The minister read from the Bible the story of Jonah and retold it simply, in such a way that the profound truth of the story held everyone present rapt in understanding. Each of us saw clearly what it meant to be a Jonah—to struggle in the dark belly of a monstrous despair and, through some secret source of strength, to survive.

God was at home in that church. I saw him there. But my vacation ended, and I have not found him since.

There are, of course, many young people who have maintained their faith throughout their lives without probe or question. There are others who profess no religion, and who do not seem to feel its lack. Still others have tempered their belief in fires of doubt, and have forged it as strong as steel. These I can but envy.

Moreover, if I were the only member of my generation who felt as I do, this confession would not justify the soul scraping it has cost me. But I have discovered that there are

A Faith Like Fire

AT A MARTIN NIEMÖLLER testimonial dinner given by the World Council of Churches meeting in Amsterdam after World War II, a Dutch girl spoke. She had difficulty not only with her English but with herself. Soon she broke down and said:

I have no right to call myself a Christian. I have no right to speak to this group. When the Nazis came and occupied my land, there came a knock at the door one day. I opened it and there stood a young man in Nazi Storm Trooper's uniform. He handed me a slip of paper and said: "Read it and sign it." It demanded that I give no food, clothing, or shelter to a Jew.

I handed it back and said: "I'll not sign it—I am a Christian and I don't believe in that."

"You will sign it or else you will go to a concentration camp," replied the soldier. I thought to myself: "I'm 23 years of age, I don't want to go to a concentration camp," and so I signed.

"You Christians—every one of you is just alike," the soldier sneered. "You talk high ideals, but when the chips are down you sign."

I looked at him and thought to myself, "Here is a young man who has left his home, gone to a strange land, and is willing to die for his cause. But I did not believe my faith —not even enough to keep from signing my name."

That's the problem. Somehow we've got to infest this faith of ours with a challenge. We have to become Christians in fact. We have to put principles into our daily living in such ways that others will catch our dedication and want to be like us. When we do, our faith will burn like a fire throughout this world.

—JAMES ROY SMITH
Pastor, Mount Olivet Methodist Church, Arlington, Va.

many, many young men and women who secretly yearn for an oasis of faith in the wildernesses within them —and who cannot discover it.

We are not so callow as to make the church a scapegoat for our lack of faith. The church has survived far longer than we have, and it has served the faithful well. Our failure must lie within ourselves. The cynicism of our society has given us a bent toward skepticism. Secular instruction has taught us to examine our beliefs critically, and to demand scientific fact as a basis for our creeds.

We are not so unjust as to overlook the difficulties which lie in the way of religious educators who truly try to help us. We realize they are sincere and dedicated people who devote much time and energy to the task. We realize that they receive no salaries, that they have other demanding occupations and duties. We realize that most are laymen who may not be naturally blessed with the ability to cultivate the immature mind. And we realize that they, themselves, cannot know all the answers—and that sometimes there are no answers.

Yet we believe that there are ways in which some of these difficulties may be at least partially overcome. Could not religious teachers receive some training, in order that they might gain insight into the minds and hearts of children? Could they not be persuaded to realize that children can understand far more than adults think they can? Can they not be brought to see the fascination language holds for a child; that even though he may not understand all the words of the Bible, its rhythm and imagery, through repetition, may become a part of his inner consciousness, and gradually assume meaning as his mind matures?

Can it not be shown that, although parties may draw into the Sunday school children who would not otherwise attend, such attendance is useless unless the church finds and fills the spiritual needs of such children?

We believe that children want their religious mentor to be not a mother, not a pal, but a leader who can take them by the hand and lead them to God.

We know that churches must have money to survive, and that social organizations within the church provide valuable companionship to many. But we believe these affairs should be handled outside the church service, which should be concerned only with the things of the spirit.

We believe that, while a minister has a duty to please his congregation, he has a higher duty to stir and rouse them. We beg you not to give us tinkling platitudes while God roars in the pines!

Our generation is accused of seeking too frantically for material security. Could it not be that we seek material security because there is no source of security within us? We are living in a civilization which seems savagely bent on destroying itself. Comforting platitudes and pleasant trivialities cannot draw to us the source of strength which will give us the wisdom and the courage we so need. We need truth—the most radical abstraction of the universe.

The teachings of Christ are radical teachings. He did not fuss much over the little rules he laid down for human behavior. He permitted a little wine at the feasts. But how he lashed out at the smug conservatives, the scribes, and the Pharisees! He never concealed his truths in language designed to step on the toes of no one.

He never taught conformity. He taught his followers to stand out against society. Laborers, prostitutes, paupers, and madmen were among those to whom he ministered. He taught them to dare. He gave them a cause. A cause worth dying for.

That is what we, the young, are asking from you, the people of the church. We need a great wind of faith to blow through the fog of our confusion. We need a still small voice to speak a great truth. You who have been guided through your dark jungles by a gleam of brightness, can you not lead us to the source of that light? Somewhere within us there is a humble flicker of idealism. Can't you teach it to soar?

We want to believe. Teach us. We have the strength of youth, but we have no armor. Arm us. Give us a cause. A cause worth dying for. A cause to live for.

From a minister's pen, the story of . . .

The Layman Who Inspired Me Most

The sign tells the story: no self-pity for Phil Keltner, shown here with his wife, Libby. Useful work and a deep faith are characteristic of this remarkable man.

By KENNETH WATSON
Pastor, Tujunga (California) Community Methodist Church

ALMOST 25 years ago rheumatoid arthritis attacked Phil Keltner's already frail body. The onslaught was devastating; there could be but one outcome—permanent confinement to a wheel chair.

Today his wasted body has adjusted to the contours of that chair. His knees are bent; his arms rest motionless at his sides. He can move his eyes, but not his head; he can swallow, if someone lifts a glass of water to his lips; he can speak, if sinus drainage allows. In his right thumb and forefinger he has enough movement to operate the mechanized wheel chair which is his home by day. At night he sleeps in a bed built to fit the bent lines of his body.

Nature and disease have dropped ruin on Phil Keltner's body, but theirs is a hollow victory. This layman has flatly refused to surrender his mind. He is too busy making a success of life to waste time fretting over lost health. In partnership with his wife, Libby, he works eight hours a day, six days a week, at their flourishing business of mimeographing, direct-mail advertising, and magazine-subscription service.

The Keltners' office is in the basement of their Tujunga, Calif., home. Special electrical equipment installed by friends allows Keltner to take an active part. He handles all customer calls, talking into a mike in the base of his phone and hearing replies through an amplifier. Near his wheel chair are switches which control the tape recorder he uses for dictation.

But he is more than just a successful businessman. He believes that no one—not even a man who is physically handicapped—escapes the responsibility of making his community a better place to live. When Keltner says he does "a few things" after his work is over, he really means that every available minute is given to his fellow Tujunga residents.

First comes his church, Community Methodist. The Keltners are faithful tithers—and often go the second mile for some special need. Keltner is editor of the church paper, active on the Commission on Christian Social Relations, and, with his wife, is a leader of the Couples Club they organized 15 years ago.

Another of his projects is the Verdugo Boosters, a businessmen's group backing the local high school and started by Keltner and two friends. He hasn't missed a varsity football game in five seasons. And when the school had no drama coach, Keltner —who had done similar work for the church—handled the job for two years.

His friends, who have seen his religious faith triumph over a long succession of physical difficulties, learned long ago that he wants no coddling. In the 1958 elections we stood on opposite sides of the political fence. I gave reasons from the pulpit why I could not support one ballot proposition. Soon afterward, as a Laymen's Day speaker, Keltner told why he would support the proposal. His converts, I'm sure, were far more numerous than mine.

Church attendance, of course, is not the only measuring stick for churchmanship, but where Phil Keltner is concerned it's a significant one. He lives only a block from the church, but to be on time for the 9:30 worship he has to rise at 6 a.m. His wife operates a hydraulic hoist which lifts him from his bed to his wheel chair. And she must bathe, clothe, and feed him before they can start. Then on the road, Phil wheels himself up the street, maneuvers through the church doors, and takes his place behind the last row of pews.

One morning when his wife was ill, Keltner made it to church alone, but he told me later he had a terrible time. With no one to hold the bulletin or the hymnal, he couldn't follow the order of worship or join the singing.

"All I could do," he later told me, "was listen, and for the first time I was really sensitive to your morning prayer. You said the words I couldn't offer. Believe me, it helped."

So far as I know, that was the first time Phil was ever on the receiving end of a blessing from me. I'm the one who has always been blessed.

The Glen Speirs family of Lead, South Dakota

Hard-Rock Miner

RESIDENTS of the bustling little city of Lead (they pronounce it "Leed"), high in South Dakota's Black Hills, enjoy telling visitors that their town is perched exactly a mile above sea level—but that many of the menfolk work every day at depths as great as 1,000 feet below sea level, without leaving town.

The explanation, of course, is that Lead is a mining town—site of the famous Homestake Mine, the Western Hemisphere's largest producer of gold. Down one of those deep shafts, at the 3,000-foot level, works Glen Speirs. Like the heads of most local households, 33-year-old Glen is a Homestake miner. Off the job, he's lay leader of Lead's 552-member First Methodist Church, active in community affairs, and the father of four sturdy youngsters.

Glen and his wife, Gladys, are South Dakotans by birth and grew up on farms near Miller on the state's flat eastern plains. When the Korean crisis broke in 1950, three years after their marriage, Glen was called to active duty with the National Guard and was sent to Alaska. Gladys joined him there with their first baby, Nancy, now nine. Craig, now eight, was born in the yet-to-be 49th state. For nearly a year, the family lived in a trailer in Anchorage.

After Glen's discharge in 1952 his Army colonel, a Homestake Mining Company official, urged him to try working in the mine. Glen did—and liked it. He's been there ever since.

Today the Speirses—now numbering six—are contented Black Hills residents. Richard, seven, and Carol, five, were born in Lead. Two other mealtime regulars are Cinnamon, a collie, and Tippy, generously described as terrier.

The Speirs' three-bedroom, ranch-style house is in Nevada Gulch, 2½ miles outside Lead. When Glen and Gladys bought the place seven years ago, it was just a cabin. They since have expanded it, with Glen—a handy man with tools—doing most of the carpentry work himself. His most recent project was an attached garage for the family's 1957 station wagon. (The 1950 pickup truck Glen drives to work stays outdoors.)

A typical day at the Speirs' home

The Speirs clan sits for a family portrait: Glen, 33, Gladys, 31, Nancy, 9, Richard, 7, Craig, 8, and Carol, 5.

In spring, a bridge over the back-yard stream is essential. Other seasons it's good for running.

On 30 levels—the deepest more than a mile beneath this shaft house—miners blast out tons of gold ore.

ne of Glen's major mining jobs is acing timbers to support rocky tunnel roofs.

Depending on the tonnage of ore they send topside, miners like Glen—here sawing a beam—average $25 to $30 daily.

Company's coming! Nancy and Carol help set the table for a visit by the preacher and his wife. Active but well disciplined, the four young Speirses all help with duties around home.

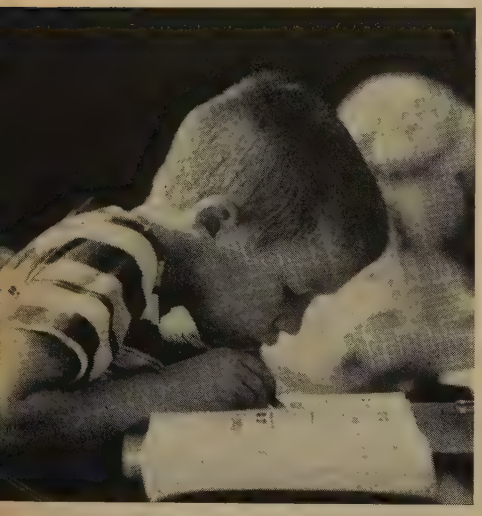
starts at 5:45 a.m., when Glen's alarm sounds off. By 7, he's at the mine, ready to be whisked down to his job by the same powerful hoists which lift ore-laden buckets to the surface. Back home, Gladys and Carol take the three older children to the Nevada Gulch rural school at 8:15 a.m., returning to pick them up at 3. Everyone is ready to greet Glen when he arrives home from work a little after four o'clock.

Still a National Guard member, Glen drills one evening a week in nearby Deadwood. He's a crack marksman on his Guard battery's rifle team. Sharpening a similar skill with bow and arrow, he thrice has tramped the hills during South Dakota's special deer-hunting season for archers.

On opening day in 1958, he had killed and dressed a deer by 6:30 a.m.—and, as usual, was on time for work.

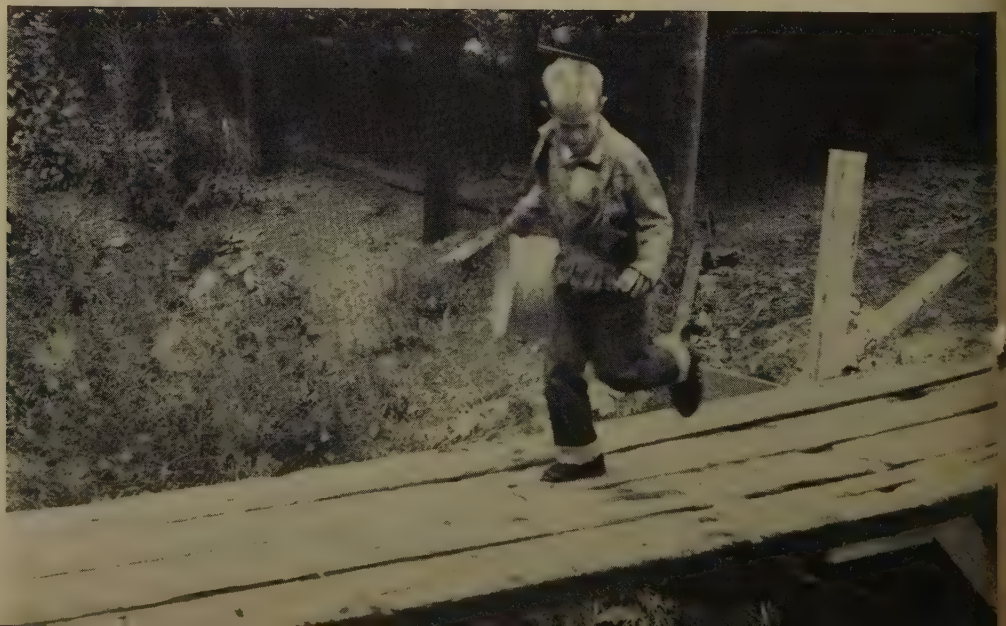
Like many of the People Called Methodists, Glen and Gladys combine church leadership with other community services. Besides being his church's lay leader, Glen is chairman of the Lawrence County Mental Health Association. Gladys, WSCS secretary of children's work, is also clerk of the Nevada Gulch school district.

But they enjoy vigorous fun, too—both love square dancing and have helped with MYF socials for as many as 80 young people. No wonder their pastor once called them the link between young and old members of his congregation!



At his school desk, Craig pores over a knotty arithmetic problem.

Ready for school, Richard waits while Craig fends off the hairbrush.



Richard, a bit wistfully, checks the dry creek bed while performing a daily chore: emptying garbage.

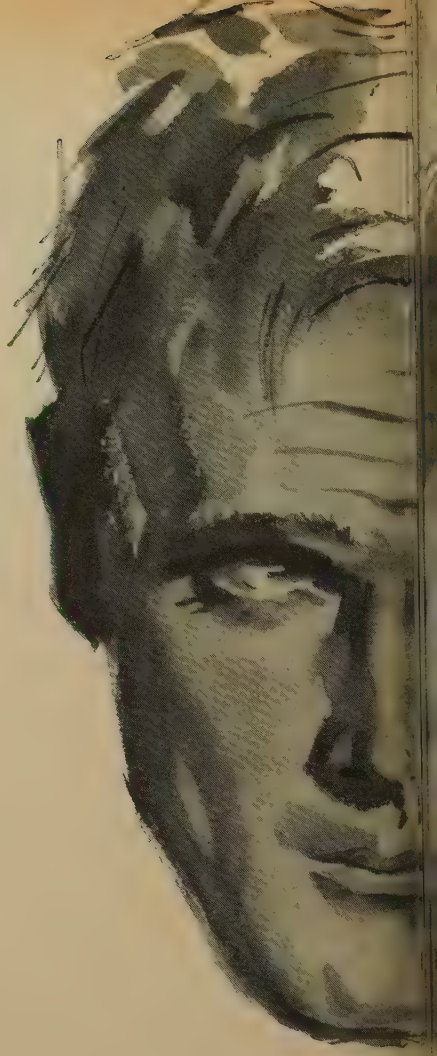
With other National Guardsmen, M/Sgt. Glen battled the 1959 Deadwood forest fire.

Timber-rich hills and canyons surrounding the Speirs' home are well populated with deer which Glen hunts with bow and arrow.

Though their daily jobs contrast sharply, the Rev. Vernon Morrison and Glen, his lay leader, have a common concern for the vitality of Lead Methodism.

Glen and Gladys (front row, left) listen as Mr. Morrison conducts a committee session for church leaders.

Love Is Not What You Think



By ***JESSAMYN WEST****, Author,* Friendly Persuasion

WHAT A woman feels about love is that it is ludicrous to begin any writing on that subject except such writing as is headed *My dear love*. Men may write about Women; a woman prefers to write to a man. She has no theories about Men; she has certain feelings about a man. She does not wish to anatomize love, she wishes to express it. A man writing about love—what is he doing, sitting there, theorizing? As he analyzes emotions and searches for phrases, her instinct is to put an end to all that nonsense with a kiss. In that kiss are answers, she feels, he will never find thinking. Love is not what you think. If it were, none of us would be here.

Woman, man has said for centuries, is mysterious. Women do not feel themselves to be any more of a mystery than any other member of the human race. But if they are, the virtue of a mystery is its mysteriousness. Woman has no desire to take a Catherine wheel apart, to analyze fox fire, to break down the aurora borealis into its spectral components. So with love: a woman feels that she knows about love. She feels her way to her knowledge; a man knows his way to his feelings. How much more accurate (and pleasant) is woman's method!

It is this difference of approach which makes the interchange of lovers so enchanting. They have arrived at the same place, but the scenery along the way has been different. They tell each other of the landmarks they have passed on their journey toward each other. Woman is probably less womanly than men imagine, and no man can equal the manliness imputed to him by a woman in her daydreams. Nevertheless, the differences are sufficiently real to provide the two when they meet and love that sense of completion which Plato first recognized and which, once experienced, leaves the woman widowed by love's death not only sorrowful but maimed. For the loss of a loved one—his physical presence, his dear voice and unique walk and smile—is nothing compared with the loss of meaning. One's own half of the world is meaningless when it cannot be shared, and the half the man brought to one he takes with him when he goes.

Men have been the great definers of love. Love defined by words (it is best defined by acts) has often been the most eloquently spoken by men not conspicuous for their love of women. This fact does not invalidate their statements. The battlefield is never well observed by a combatant. St. Paul did not think highly of women, nor was he, in I Corinthians, writing of the love between man and woman. But no woman who has loved would contradict him; loving, she has known fear cast out; companioned but unloving, she has heard the sounding brass.

Anything one can say about love has been true for someone in love at some time. It has been felt to be bliss, to be agony; to be health, to be sickness; it makes the world go around, it puts an end to every reasonable activity; it is born in a glance, it dies with a touch; it is heaven, it is hell; it endures all, and is killed by one hard look.

Conceived as existing in such extremes, love ordinarily finds its expression in a middle ground known as marriage. Some girls have the misfortune to grow up with the idea that marriage is an end in itself. It is not. It is a means; a means for the expression of love.

The life of most women is a search. They think of it as a search for love. If they also believe that it is a search for someone to love them, they will be disappointed. What they long for is not a lover but a man to love, a man to whom they devote the whole of their being.

This search begins early and a

" 'Falling in love' . . . is the vision which enables us to embark upon and, if we are strong enough, to endure the ordeal of loving."

roman is aged only when it is bandoned. Many women never, in is sense, age. Dreaming of love! lalling in love!

For most women, falling in love egins with the eyes. If we were not ghted, we might fall in love rough listening—for the voice, no ubt, reveals more of a man's es- ntial nature than the bridge of his se or the bulge of his calves. Fall- g in love by way of the senses is tural enough and probably wise. Our marriage counselors are full wisdom about the choice of a sband with a suitable background. hey had better pay more attention the foreground. It will do no good r a college graduate who is a Meth- list with a background of banking her family to marry a Methodist, nk-telling B.A., if he is splayfooted d she loves men who toe in.

The tragedy of our time is not that c are so eye-centered but that we do t know what we like until we are told by our advertisers and entertainers.

At any rate, falling in love begins early. Kathe Kollwitz, writing of herself as a young girl, says, "After this first crush of mine, I was always in love. It was a chronic condition. Sometimes it was only a gentle undertone to my ordinary life, and sometimes it took stronger hold of me."

There is no misery in these first gentle undertones of love because the girl does not wish to do anything but dream. She is suffused with the radiance of her emotions and has no more desire to do anything about them than she has a desire to do something about a sunset. The actual advance toward her of the boy dreamed about is enough to put her in flight. She may be more conscious of him, his comings and goings, his apparent approval or disapproval of her, than of any other act or object in the world. Whatever her parents or teachers may think, her real life is lived in her imagination where she is companioned by this boy. The reasons for everything she does or does not do lie in this dream.

"Falling in love," as differentiated from "loving," is an intoxicating state for many reasons. One feels when in love that nothing else matters. One is turned wholly toward the loved one. There are no longer any trivialities in life, those that do not relate to the loved one do not exist, and those that do are not trivial.

How useless to say to the woman in love, "What do you see in that man?" It is not against the man you must argue, if you are foolish enough to argue, but against the woman herself and the feelings which flood and transform her. She may not yet truly love the man who has elicited these feelings, but she does love the person she has become; a woman purified by love's focusing, a woman with direction and purpose, a woman whose desire it is to be wholly used. Intuition tells her that when she feels thus, she is most herself and most woman.

Paradoxical as it may seem, it is the loving woman, not the loved, who feels most lovable. In love, asking to have much asked of her, the woman feels herself to be nearest her best self. For this reason, the woman who has loved has climbed one rung higher on heaven's ladder than the woman who has never known this desire to serve, to sacrifice, to lose

READER'S CHOICE

There are as many definitions of love as there are patterns in a kaleidoscope. Once in a while, however, a sensitive author brings out facets never before seen quite so clearly nor said quite so well. Jessamyn West, whose book, *Friendly Persuasion*, became a memorable movie, shows that gift in the article excerpted here. It appears with permission of the *Ladies' Home Journal*, which first published it in June, 1959. What's your favorite article or story? Send us its title, author, and place and date of publication. If it becomes a *Reader's Choice*, and you were first to propose it, we'll send you $25.—EDS.

herself in another. No woman, given a choice, would choose for her tombstone, "Mary Jones, a greatly loved woman," rather than "Mary Jones, a loving woman."

Being loved, so far as Mary Jones is concerned, is someone else's history. Loving is *her* history, if she has one. Loving and loved is her triumph.

"Falling in love," unlike loving, does not know disappointment or defeat. "Being in love" is not love lived out. Nothing is yet put to trial. "Falling in love" is not an end in itself. It is the vision which enables us to embark upon and, if we are strong enough, to endure the ordeal of loving.

Falling in love, like love itself, comes by grace. One may be ready for it, may feel one's whole life is a readying for it. A dream of love remains a dream. A life of love is a life. Love is a lived dream. And such living, by the testimony of those who have failed in it and those who have succeeded, constitutes the only completely satisfying existence in the world.

"Falling in love," which begins by gazing, proceeds by touching. And touch is difficult to speak of. In touch, there is embodied a profound mystery, wisdom perhaps beyond our understanding, an allegory of all our living. Does a woman live more acutely and completely in her body than a man does in his? Is she less divided than he? Less alienated from her body? Is touch more deeply experienced by her? I do not know.

HER FEELINGS are ardent or delicate according to her temperament, and what she feels contents her because it is like herself, not imitative or truly comparable.

Most women are by nature more or less domestic. They may not care equally for all the pleasures of housekeeping. Cooking is a real chore for some; others hate dusting; washday fills some women with despair. But there are few women who do not take deep pleasure in making rooms into a home. A woman scrubs floors, picks flowers, hangs curtains with love. She fills the house with the scent of a spongecake baking, of blackberries stewing, of sunned clothes being ironed. She enjoys pink plates on a blue tablecloth. These things she does with love. The good fortune of a woman's life is this: that what she does naturally, with love, she can do also *for* love. Though it is true that pink plates and blue tablecloths may never appear to a man as love's supreme expression (and indeed he may never even notice them) yet he is aware of a climate of love in his home.

Marriage, whatever else it may be, is an arrangement for the expression of love in time, and the woman especially needs time. She especially needs marriage. When she marries it is quite likely that she will be only "in love." The man is more likely than she to love, or to be prepared to do so. He has far more to lose in marriage than she. He can live outside marriage as she cannot; he has not her need to express love against a domestic background; he has had to make renunciations and face hardships for the sake of marriage; he has fewer illusions than she about physical union; he does not believe that marriage is a means for the perpetuation of the feverish tremors of courtship. Still, it is no tragedy that he has married a girl who, though "in love" with him, does not yet love him—unless she is a woman capable only of being "in love," or is one who did not follow her senses in marrying.

A woman judges all things by her senses. There is no use telling her that something is right which she does not feel to be right. Especially a man. Sometimes she believes that if she tells herself this lie, the curse will be taken off it. Poor fool! The curse is doubled.

Love is more than the coming together of two bodies, but without this earthly soil there can scarcely be any growth, let alone blossoming. "Falling in love," "being in love" are sometimes paths to love; "making love" is sometimes an expression of love. But not always. It is possible for a woman who has often been in love and often made love to reach the end of her life without ever having truly loved. The wonder, rapture, and illuminations of being in love do not often carry over in their full force to love *lived out*. Other adjectives may better describe later love; but these earlier adjectives will not be repudiated. The old woman, once lissome and ardent and ignorant, is now steadfast and wise and four-square. But she is that vanished girl, too, though her aspect has changed. So, too, with love. Love, which begins with one's feelings about a man, becomes, if it is truly love, a life act. Whatever the achievements of her life, a woman will not, without love, call it a success.

LOVE IS LIVED out in as many ways as there are lovers. The stewed blackberries and starched white curtains which grace one woman's world of love may be the disfiguration of the world in which another woman lives, loving as truly and ardently. And if the world in which the woman's love is expressed differs so, the man she loves must always be a particular man, not the collar-ad man of past years, nor the cigarette-ad man of current times. Man, because he lives more in his imagination than woman, can love Woman with a capital *W* and not notice that he does not have any woman in particular. Woman loves a particular man. He represents nothing but himself to her; he is not an expression of infinity, although she may feel that in loving him she is nearer God than elsewhere.

The Eden lost to Adam and Eve is found again in love. The world is sometimes spoken of as being loveless; if it is so, it is because it is filled with unloving people. It is odd to consider this fact; nothing, unless we wish to part from it, can separate us from our love. "He killed my love." Nothing can kill a deathless love. If love dies, it always commits suicide. Love is never the measure of the person loved, but of the person loving.

It is, woman feels, her measure. I do not know what, to a man's mind, constitutes manliness. To be womanly is to be loving. To be happy is to be given the opportunity to express that love. To be blessed is to have that love returned. Love is not what you think. It does what mind cannot do, it goes where mind cannot follow. Its nature is transcendental, and when we love we at once transcend ourselves and are most ourselves. This is the way man conceives God, and woman feels that in truly loving she is nearest heaven.

BRINGING HOME THE BRIDE. *Somewhere across the trackless prairie the homestead is waiting.*

The Prairie Is My Homeland

Paintings by Harvey Dunn

HARVEY DUNN was a kindly giant of a man who painted the majesty of simple things. He was a Western artist in every sense of the word but, unlike the great Frederic Remington and Charlie Russell, he did not focus on the lusty life of the frontier, its far-ranging hunters and explorers, its bad men and marauding Indians. He looked beneath this thundering drama to paint a no less heroic, God-fearing people who brought the Bible and the plow to the Middle Border—that area which includes the Dakotas and Nebraska. A South Dakotan who grew up on a prairie farm, Dunn was one of the nation's leading illustrators when he died in 1952. He gave 38 paintings to his home state and they now are in custody of South Dakota State College, Brookings.

BUFFALO BONES ARE PLOWED UNDER. *The man with the plow followed hunter-killers who preyed upon the once vast buffalo herds. Dunn's hero came, not to strew the prairie with bones, but to make it bloom. The artist's father was such a man.*

WOMAN AT THE PUMP. *Strength and purpose stand out in this forceful delineation of the type of woman who helped her man conquer the prairie. The pump is symbolic, too. A homesteader's first necessity was water—and he generally dug the well.*

THE SUNLIT HILLS. Harvey Dunn's men and women labored from dawn to dusk on farm and ranch, facing summer's heat and winter's cold. Here, however, the artist has chosen a peaceful scene, stressing the luminous quality of the afternoon sun.

JUST A FEW DROPS OF RAIN. On the prairie, much depended on heaven's blessings. When rain came, rich soil yielded quick returns. But nature was not always smiling. Summer drought and winds were constant menaces to the most flourishing crops.

DAKOTA WOMAN.

IT TOOK a special breed to settle the vast, treeless plains. Instead of the ax and the log cabin, their symbols became the sod hut and the plow. They settled on the prairie while many other westward-moving pioneers pressed on.

Harvey Dunn, with the true artist's insight, portrayed the men and women who settled this prairie land—some of the richest soil on earth—and set beating the agricultural heart of America.

Dakota Woman (right), one of his finest works, is reproduced through the courtesy of the Friends of the Middle Border, an organization devoted to perpetuation of the culture of the Upper Missouri Valley. Dunn was an active adviser to this organization. So is Carl Sandburg, whose love of the prairie is revealed in the verses below. The original of *Dakota Woman* is an exhibit of the Friends of the Middle Border at Methodist-related Dakota Wesleyan University in Mitchell, and is the only one of this series not now at South Dakota State College.

Dean Cornwell, well-known artist who studied under Dunn, revealed something of the artist's philosophy when he said: "Perhaps the most valuable thing that Dunn taught us was honest dealing with our fellow man and a constant gratitude to the Maker above for the privilege of seeing the sun cast shadows...in other words, Dunn taught a basic American philosophy."

O prairie girl, be lonely, singing,
dreaming, waiting—your lover comes—
your child comes—the years creep
with toes of April rain on new-turned sod.
O prairie girl, whoever leaves you
only crimson poppies to talk with,
whoever puts a good-by kiss on your lips
and never comes back—
There is a song deep as the falltime
redhaws, long as the layer of black loam
we go to, the shrine of the morning star
over the corn belt, the wave line of
dawn up a wheat valley.
O prairie mother, I am one of your boys.
I have loved the prairie as a man
with a heart shot full of pain over love.
Here I know I will hanker after nothing
so much as one more sunrise or a sky moon
of fire doubled in a river moon of water.

(From *Cornhuskers* by Carl Sandburg. Copyright, 1918, by Henry Holt and Company, Inc. Copyright, 1946, by Carl Sandburg. By permission of the publishers.)

(Copyright, 1960, by Friends of the Middle Border, Mitchell, S. Dak.)

THE PRAIRIE IS MY GARDEN. *This, one of the best known of Dunn's paintings, depicts an early Dakota mother and her daughters gathering flowers near their home. A copy of this masterpiece now is in President Eisenhower's home at Gettysburg, Pa.*

SOMETHING FOR SUPPER. *Even with the buffalo gone, the plains remained a haven for wildlife such as pheasants and prairie chickens. Many a covered-wagon family replenished its larder while on the move, as Dunn shows in this fine painting.*

THE HOMING HERD. *On the wide, wild, wind-swept prairie, increasing herds of fat cattle added new trails to those of buffalo and hunter. The house in the background has replaced the old sod hut built by an original settler some 50 years or more before.*

SCHOOL DAY'S END. *A blizzard sweeps in with savage suddenness to transform rolling, treeless prairie into white wilderness. Undaunted by the icy gale, which has half-buried the schoolhouse, both children and teachers set out afoot for their homes.*

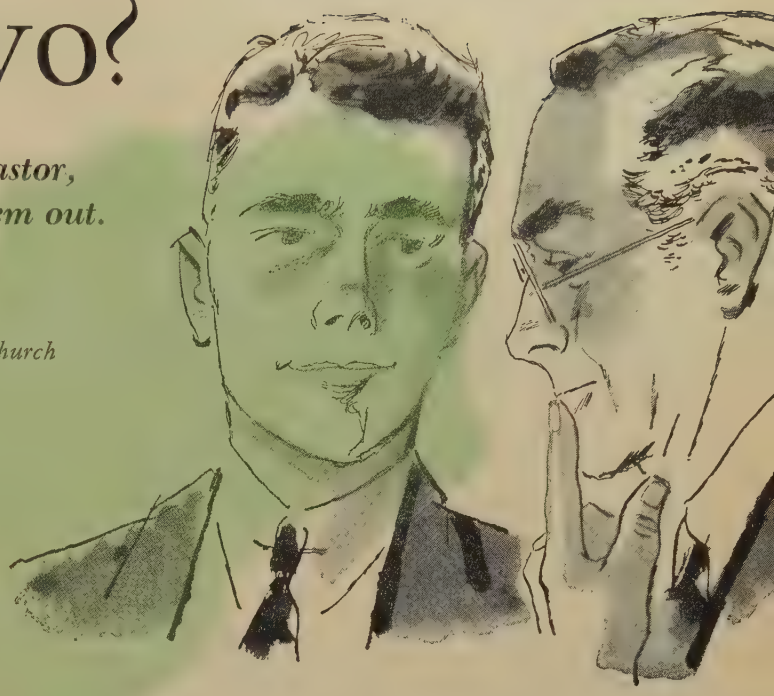
I AM THE RESURRECTION AND THE LIFE. Most of his neighbors lived miles away—but all are gathered here today, in the little cemetery high on a windy ridge, to pay respects to one whose dreams were dreamed under broad and lonely skies.

ROUGH COUNTRY. It was always man who stole the scene in any Dunn painting, no matter how vast the landscape. For in man, pitting little more than his triumphant faith against the raw forces of nature, Dunn saw the Creator's own masterpiece.

One Ring or Two?

With an assist from their pastor, Bill and Jane talk the problem out.

By EDGAR N. JACKSON
Pastor, Mamaroneck, N.Y., Methodist Church



Jane tilted her chin. "You must think I'm going to be your personal property."

BILL AND JANE were making arrangements with me for their wedding. Was it to be a single or double-ring ceremony?

"Double, of course!" Jane said. "Everyone has a double-ring ceremony now."

"Everyone but us," Bill declared with masculine certainty. "I might as well have a ring through my nose as a ring on my finger."

Jane tilted her chin. "But it's all right for me to have a ring on my finger. You must think I'm going to be your personal property."

Bill tried to grin. "You don't understand," he said, patting Jane's shoulder. "Those things are all right for women but not for men. You can trust me without putting a ring on me. I'll know well enough that I'm married."

Jane's eyes were deep pools of blue. "You marry lots of people," she told me with a finesse women learned from Eve. "What do you think?"

And there this clergyman was, right in the middle of a lovers' spat!

"The first thing to remember is that a ring is only a symbol," I suggested, hoping for more than mortal wisdom. "Any symbol has meaning because we give it meaning. Let's examine your ideas as to what a wedding ring means. Jane, what does it mean to you?"

"Well," she began pensively, "I suppose it means that the person who wears it is married."

"It should mean that," I agreed. "But every year twice as many rings are made as could be used in weddings if all of them were double-ring ceremonies. Allow for those lost or worn out, and many people still must use rings merely to give the appearance of being married."

"Oh, I don't want just the appearance," Jane put in quickly. "I want it to mean much more."

"I should think so," Bill chimed in. "Marriage is sacred and important. One reason I don't want to wear a ring is that I don't like to show off—that I'm married or belong to somebody, or anything else. The ring goes back to the grass rope the cave man used to tie up his woman and eventually it became a sign that

Hymns to Live By

Nearer, My God, to Thee

MANY stories are told of *Nearer, My God, to Thee* and the comfort it has brought in times of tragedy and distress. Most famous of these, perhaps, is the tradition that it was played by the orchestra on the *Titanic* before the great ship was swallowed by the icy waters of the north Atlantic on April 15, 1912.

Similarly, this reassuring hymn brought solace to President William McKinley, victim of an assassin's bullet, in 1901. McKinley's physician, Dr. M. D. Mann, reported that the dying president, a Methodist, softly sang the hymn, saying, "This has been my constant prayer." It was used in churches throughout the land on the day of his funeral and King Edward VII directed that it be included in the memorial services in Westminster Abbey.

The author of these famous words wrote many other hymns and poetical works, but *Nearer, My God, to Thee* is the only one which has achieved lasting popularity.

As a girl in Harlow, England, Sarah Flower dreamed of a career on the stage, believing that through an actress' roles she could express great religious truths. She was blessed with unusual dramatic ability and, following her marriage to William B. Adams in 1834, won warm approval for her portrayal of Lady Macbeth. Soon she was offered a promising theatrical engagement; success as an actress seemed within her grasp. But then came bitter disappointment: her health proved unequal to the demands of public performance and she was forced to abandon her plan. It was then that she began to write.

A Unitarian, Mrs. Adams is said to have written this hymn at the suggestion of her London pastor, the Rev. W. J. Fox. It was he who, in 1841, published the collection of hymns which first included *Nearer, My God, to Thee*. For the two editions of this book, Mrs. Adams contributed 63 hymns, and her sister, Elizabeth, 150 tunes.

The imagery of *Nearer, My God, to Thee* is based on the familiar story of Jacob, told in Genesis 28:10-17. Fleeing from his brother Esau's wrath, Jacob slept on a lonely hillside with a stone for his pillow, dreaming of angels ascending and descending a ladder reaching to heaven.

The tune most widely used in the U.S. for the singing of *Nearer, My God, to Thee* was composed especially for these words by Dr. Lowell Mason. The first man awarded a doctor of music degree in this country, Dr. Mason probably did more for music in America than any other individual. He is one of the few American hymnists whose music has won acceptance in Europe.

The high regard which Methodists hold for Dr. Mason is indicated by the fact that *The Methodist Hymnal* has more tunes arranged and written by him than by any other composer. Thirty-two of its numbers are sung with Dr. Mason's music. The compellingly beautiful melody which he composed in 1856 for Mrs. Adams' words is in large measure responsible for making *Nearer, My God, to Thee* one of our best loved hymns. You will find it as No. 362 in *The Methodist Hymnal* today.

—DORON K. ANTRIM

the woman belonged to some man."

"That's one of my theories," I broke in. "But we know that nearly every early culture used rings. Slaves were the only ones not allowed to wear rings in early Roman society."

"That's strange," said Bill. "I always thought a ring was a symbol of belonging, like being a slave."

"Actually, the ring was usually considered to be a symbol of authority," I went on. "Roman rulers used signet rings to seal state papers and personal letters. They gave rings to highly regarded persons as symbols of favor. But probably the history is not nearly as important as what a ring will mean to you when you wear it. Bill, what would you want the ring you give Jane to mean to her?"

Bill was thinking hard. "I wouldn't want it to mean any kind of slavery," he said firmly. "I believe a home should be a democracy and everyone in it should be free, within limits that come from shared responsibility and privilege. You spoke about authority. Probably that's what I want it to mean. When I give Jane a ring I would like to have her think that she has authority to be the queen in my home."

"Is that what you want it to mean?" I inquired of Jane.

"Yes," she said, with her blue eyes sparkling. "All that and some more. I believe in the democracy idea and in the 'for better or worse' part. I have always wanted a home, to have the responsibility of a homemaker. I'll be glad to be Bill's queen, but I want him to feel that this home needs a king, too. I want him to be proud to be the king of a home just as he wants me to be proud to be a queen in one."

Bill was looking at Jane as she looked at him. There was a long pause. "I see what you mean," he said finally. "Guess I was thinking too much about the slave business and not about the authority. To make this thing work we'll have to share and share alike as much as possible from the very beginning."

"You mean you're willing to have a double-ring ceremony?" Jane asked, her voice tremulous.

"I'm not only willing, I demand it," laughed Bill. "We'll go down and pick out the rings right now!"

And they did.

Teens Together

By RICHMOND BARBOUR

Q I'm a youth leader at church. Several months ago I was surprised to see the term "making out" in Teens Together. *In our town those words mean something more than just necking or petting. What did you mean by "making out"?—P.C.*

A I meant heavy necking or petting. However I find that in at least two cities "making out" has the meaning you indicate. I'll try not to use that term again.

Q I'm entering my third year in high school. My buddy is getting wild. He runs with an older bunch. They drink and do other bad things. He won't come near church any more. I have tried to tell him he is making serious mistakes, but he won't listen. What else can I do?—B.J.

A There is no way to force your friend to resume his old ways. He probably resents your efforts and may be worse because of them. All you can do is stand by, ready to be his buddy again when he gets over this. Your friends at church also will help him when the time comes.

Q I'm a girl of 14. My girl friend and I went to the movies last Saturday. Between the shows two fellows asked if they could sit beside us. We didn't know them, but we agreed. After the show they walked us home. They didn't get fresh. When I told my mom she got mad. She said that sort of thing just isn't done. Now I can't go to the movies for a month. Did we make a mistake?—H.K.

A Yes. Your mother knows how frequently nice girls have been picked up in theaters and harmed afterward. Follow her advice.

Q I am a Catholic boy of 19. I love a Methodist girl. However, she has decided not to marry me. She says she does not want her children to be Catholics. Why should she object to having her children be Catholics, when the Catholic church is the only true church?—H.D.

Cartoon by Charles M. Schulz

"We disagree theologically. He thinks he's perfect; I think he isn't."

A People who are not members of the Catholic church do not agree that it is the only true church. They believe there are other ways to worship Christ and God. The divorce rate among Protestant-Catholic marriages is quite high. The number of conflicts is great. Probably your girl is wiser than you. Talk with your priest about this. He will help you understand.

Q I am 16. I made some awful mistakes with two boys. Now I'm afraid to have a date for fear I'll repeat my mistake. The boys talk about me. They expect me to be bad all the rest of my life. Am I crazy?—M.J.

A No. You feel guilty, worried, and insecure. You need to learn to control your impulses as all young people must. Discuss your mistakes with your mother. She can help you overcome them. When you feel ready, talk with your minister about ways to find new strength. Go to church activities where there is no pairing off. When you have control of yourself in all ways, you can start dating again. Be sure to go out with a good boy. Avoid petting, as you'd avoid poison.

Q Four of us kids grew up together in church. Now we are 15. This last spring the other three dropped out. Our preacher asked me to get them to come back. I have tried, but they won't listen. I know that God is disappointed in me for failing. What should I do next?—I.S.

A Keep trying. One of the saddest things about teen-agers is the way so many drift away from church, but many come back eventually. Talk once more with your minister. Try to find interesting jobs at church which your friends could do—jobs which will make them feel important. Tell the others in your Sunday school and MYF about your plan. Your friends probably will return if they feel they are needed.

Q My brother was killed in a football game. I can't get over his death. Why would God be so mean to a fine boy?—M.E.

A Not one of us is wise enough to understand such tragedies. We don't know why they occur. We know, though, that Bible reading and prayer help us live through our losses. So do discussions with our ministers or other counselors. Be sure to talk about your feelings with your minister.

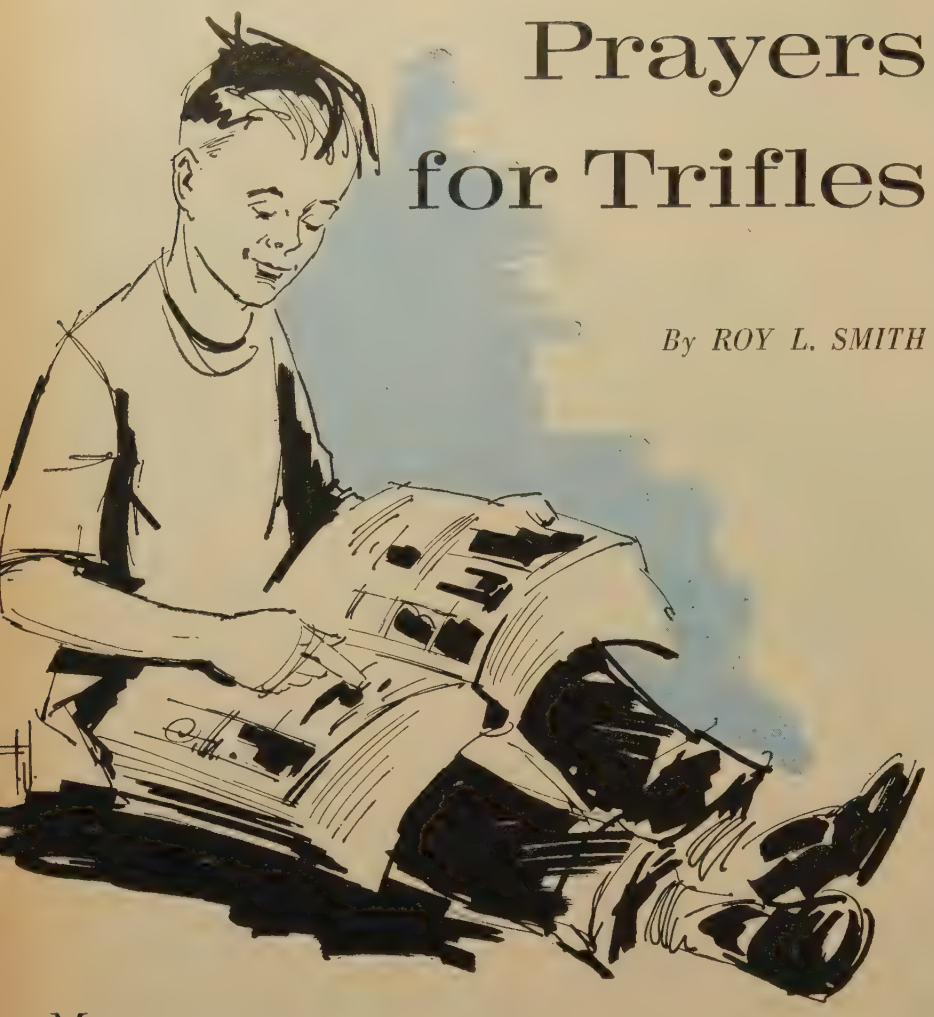
Q We have morning prayers. No other family in the neighborhood has them. I am the only boy around here who reads the Bible. The kids say I'm a square. Maybe I shouldn't mind what they say, but it bothers me. Why are they that way?—H.Y.

A Because they don't understand. Christians always have been scorned by many nonbelievers. Early Christians suffered torture and death. We're luckier. Continue with your Bible reading. Keep active at church. There you'll find boys who feel as you do.

Q This fall I'll enter a big high school. As a freshman girl I'll have to go without makeup and wear a silly green cap. Each noon some of us will scrub the school steps with tooth-

Prayers for Trifles

By ROY L. SMITH



MANY prayers are concerned with trifles. We say we believe in a great God, but we continue to ask for small gifts. A story about an 11-year-old boy's request illustrates the situation.

His parents were entertaining as a house guest an executive of a famous mail-order company. The man developed a great fondness for the boy, As the merchant's visit neared its end he handed the lad a copy of the firm's huge catalogue and said, "I want to make you a present of something you would really like. If I picked it out I might make a mistake, so I'm asking you to choose. Go through this catalogue and select anything you want. Tell me your choice tomorrow and it will come as quickly as the mails can deliver it."

The next morning the boy announced his choice: a box of 500 soda straws!

Before we laugh too heartily, suppose we "play back" some of our recent prayers. With all the gifts of God to choose from, what did we really ask for?

Some time ago a group of Americans was being shown through the amazing "gold room" in the National Museum at Moscow. The exhibit was nothing less than fantastic. And the little Communist girl guide seemed extravagantly proud of what she was permitted to show.

Turning down one aisle, at the end of which stood the figure of a magnificent horse decked out in a green blanket ornamented with 30,000 pearls and more than 2,000 garnets, she stopped and said, "It was the gift of a sultan to one of the czars." Then, quite forgetful of the fact that she was a dedicated Communist, she said, "It was a worthy gift from a sultan to a czar, wasn't it?"

Blessed is the man who prays, expecting a worthy gift from a great God.

How largely do we ask from God? How great are the gifts we seek? If we had our choice, of all the great gifts God could give, what would we ask for?

How small the soda straws seem, when we stand at the foot of the cross upon which our Lord died!

brushes. Freshmen boys will have to take many swats. Do you see any sense in hazing?—J.B.

A No, I don't. Well-led high schools nowadays have "Welcome Weeks" to help freshmen and avoid anything which causes embarrassment. Your parents, through the PTA, might influence the principal. He should stop the hazing. If you must go through with it, be careful. Try not to offend the older students. The foolishness won't last long.

Q *Why are parents so rude to their teen-agers? I have to be polite to my mother and father, but they yell at me. Shouldn't they try to be polite, too?—C.C.*

A As a guidance counselor I frequently lament the rude way parents demand courtesy from their children. However, your folks feel so close to you that niceties can be ignored. Talk with them so they'll understand how you feel. Then set a good example. Almost certainly they'll respond.

Q *I am a Methodist boy of 18. I hope to enter the ministry. I have fallen in love with a Catholic girl who refuses to change. I have known her only six weeks. Should I give up my plans for the ministry in order to marry her?—B.P.*

A Before you make a decision pray earnestly for guidance and confer with your minister. Your feelings toward the girl might well be a temporary crush. You should give primacy to your faith and to your plan to enter the ministry.

Q *I am 18. The girl I love has a reputation for wildness. Both of us believe petting can be done in a spirit of love, rather than lust. Would it be wrong for us to pet before we're engaged?—G.M.*

A It would be wrong. Your physical responses come like lightning, and lust predominates.

Q *I'll soon be 19. Recently I became engaged to a boy of 21. We've known each other three months. He has a good job. My father approves of our marriage plans, but my mother*

doesn't. Should we elope? Should we go away on weekends and live as though we were married? Or should we wait awhile for my mother to change? —A.C.

A Wait; give yourselves time to find out if this is real love or a passing infatuation. Let your mother have time to adjust to your maturity. Probably she still thinks of you as a young girl. Perhaps your father can help her. Don't do what you suggest on weekends. Only shame and heartaches will follow.

Q *I am a girl of 13. My brother and sister are older. They holler at me every time I do anything. You'd think I was both stupid and deaf. What can I do to make them stop hollering? —B.B.*

A Ask your parents to set up a family conference. With their guidance, work out some compromises. Avoid doing things which you know will irritate your brother and sister.

Q *I'm 14 and have a crush on a student teacher at my school. He is 24 and a bachelor. When he looks at me I get goose-pimples. Once he touched my shoulder. I almost fainted. Could this be real love?—L.V.*

A It's a crush. You'll get over it soon.

Q *I am a girl of 13. Dad thinks I am bright enough to get all A's. He says he will whip me if I get any C's. He scolds me until I'm upset, and can't study. What should I do?—S.M.*

A Ask your mother to help you. Many parents have tried to whip their teen-agers into getting good grades. It never works. It creates all sorts of new problems. Perhaps your mother can show your father that he is wrong.

•

TELL IT *to Dr. Barbour. This experienced counselor's advice has helped many teen-agers, and probably can help you. Your name and address will not be revealed. Write to him c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*—EDS.

Your Faith and Your Church

Bishop Nall Answers Questions About

Should I include the church in my will?

Yes—why not? Now that church leaders are asking laymen for tractors and lake-front lots for youth camps, why should finance committee chairmen hesitate to suggest that churches be included in wills?

The church is a lasting fellowship, an enduring, eternal one. It is a company of God's people, honoring and serving him. It is a hoping, praying, working group of saints-in-the-making, as Paul has it.

This community has its treasure house of memories. It has no barriers of race, class, or nation, but it is a closely knit group. And the will that includes the church, with its many interests and philanthropies, extends the influence of him who remembers the blessings of this fellowship.

Who are the 'saints'?

Protestants do not go along with Roman Catholics in believing that saints are holy persons to be venerated because they are already in heaven. We follow the Scriptures more closely.

They are godly persons "beloved of God" (Romans 1:7), who can be "shut into prison" (Acts 26:10) and have their wants (Romans 12:13) and need to be ministered unto (Romans 15:25).

They have to be perfected (Ephesians 4:12) and prepared for their mission of service. This perfecting is accomplished as they come closer to Christ. Thus, we all can be saints!

Can one repent after death?

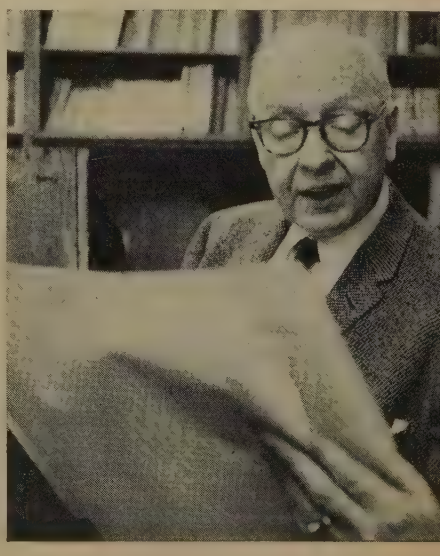
The most careful Bible students do not know for sure.

The early Christian church believed that those who lived and died before Christ had an opportunity for repentance and salvation through him (1 Peter 3:18-20). Any Christian approach to the Gospel would say the same for those who, living after Christ, have not heard the Gospel preached on earth, not to mention those who have been from birth victims of mental abnormalities that made them incapable of intelligent choice. But, what of those who died unrepentant even after they heard?

It seems unlikely that those who resist God's grace here will accept it hereafter, but to insist that God cannot win them limits his power, and to declare that he does not want them belittles his love.

See Romans 3:3-4, 1 Corinthians 15:24-25, and Philippians 2:10-11 for a few of many illustrations that Paul believed salvation will ultimately become as universal in this world as sin is in contemporary life.

Bishop T. Otto Nall, episcopal leader of the Minnesota Area of The Methodist Church, draws on his lengthy experience as editor, author, world traveler, and minister to answer questions about the church.



Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS

ON INTERNATIONAL SUNDAY SCHOOL LESSONS

SEPTEMBER 4

For the Lord of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?—Isaiah 14:27

WE CAN count on God. History records God's dependability; our lives reveal his regularity.

God created an orderly world. Scientists can determine patterns of events. From these patterns they derive "laws" to predict natural occurrences.

Our moral and spiritual arena is dependable also. God has established "ground rules" for living. Immoral deeds harm both personality and the ability to love others. The spiritual sin of pride stimulates haughty and arrogant behavior. Choices that are morally wrong will eventually rend the fabric of social harmony.

In contrast, God satisfies those who hunger for righteousness. Those who seek first the Kingdom find it. Morally right choices contribute to personal integrity and community betterment.

This "law" of spiritual cause and effect is sometimes blurred. When many persons are involved, their choices may lead in different directions. The result is a compromise, and we do not see "cause-effect" sharply defined. Yet, it is there. We can count on God.

Sometimes His dependability is not immediately apparent. The results may occur weeks, months, or even years after our choices are made. But they always come.

Isaiah was convinced that the Assyrian Empire would fall. "The Lord of hosts has purposed (to destroy Assyria), and who will annul it?" This judgment probably was made a century before Assyria's fall, but it was correct. When a nation or a person ignores God, disaster will follow.

In our lives this truth is essential. Daily choices are made in God's world. The consequences will follow. If we bypass God, our lives eventually will be barren. If we serve God, we can anticipate inner peace.

But we dare not expect to avoid trials. Neither can we assume immediate release from temptations. As hymn No. 68 in *The Methodist Hymnal* says, *God moves in a mysterious way, His wonders to perform.* We may await the consequences, but they are certain. "His hand is stretched out, and who will turn it back?" We can count on God.

Prayer: Grant us, O God, patience to wait, courage to endure, and integrity to serve Christ. Amen.

—QUENTIN L. HAND

SEPTEMBER 11

He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:4

NAPOLEON used to say of his favorite general, Marshal Saxe: "I like him; he loses battles but wins wars." A YMCA secretary held by the Nonviolent Independent Movement in Korea was asked, "Do you know who started this revolution?" He answered: "Yes. God."

Isaiah paints a glowing picture of a time when all peoples will look to Jerusalem (the house of God) as their religious center. There they will learn from God how to live together in harmony without strife and where the divine will is revealed. The spirit of God will settle disputes between nations. Micah 4:4 added, "But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken."

We see God as a judge of justice injecting peace, good will, and brotherly love into the hearts of all men. One office of a judge is to decide controversies, to put an end to litigations, and thus to promote peace among men in all areas of life. Nations that are contending shall be brought to peace by the influence of the reign of the Messiah, and shall beat their swords into plowshares.

The plowshare is a piece of iron, broad but not large, which tips the end of the shaft. It resembled the short sword used by the ancient warriors so it could, with very little trouble, be converted into that deadly weapon and when war ended be reduced to its former shape. Spears were made of wood with metal attached to the end; hooks were made of wood with a crooked knife attached to it.

God shall show us the evil of war; and by reproving us for those wicked passions which cause wars, shall promote peace.

The Gospel of Christ leads one into the tendency of peace and, if obeyed, will produce universal peace. "Nation shall not lift up" is a remarkable prediction of universal peace under the Gospel. However, the tendency of the Gospel is to promote the acts, and to produce the spirit of peace. It disposes the nations to do right, and thus to avoid the occasions of war. It will fill the mind with horror at the scenes of cruelty and blood that war produces. The gospel helps nations to adjust difficulties by negotiation, and without resort to arms. It is the mission of the Christian Church that the Gospel reach all corners of the earth to help bring universal peace.

Prayer: O God, our Father, teach us the secret of the inner peace as exemplified by Jesus. Give us the perfect love that casteth out fear. We ask it through Jesus Christ our Lord. Amen.

—DOGAN WILFORD WILLIAMS

SEPTEMBER 18

Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them.—Hosea 14:9

Quentin L. Hand
Suncook, N.H.

Dogan W. Williams
Chattanooga, Tenn.

George R. Ditterline
Gallup, N. Mex.

Stuart J. Nunnally
Nashville, Tenn.

AMONG the earliest duties of Victoria, when as a girl of 20 she took her place upon the British throne, was consideration of a warrant for the execution of a soldier found guilty of desertion. Determined to begin her reign in the atmosphere of mercy, she wrote "Pardoned" on the warrant.

The Book of Hosea isn't pleasant reading because much of the condemnation that he brings against ancient Israel could be brought against our own nation and time.

We have scorned the marriage vows even as did Gomer, Hosea's unfaithful wife. We are preoccupied with sex, and that to such an extent that marriage vows are scorned as a convenience for indulgence. Our divorce laws are flouted and bypassed. We need to pause a moment and ask: "Have we been faithful? Is the doctrine of love exemplified in life as well as words?"

We hear Hosea saying of his day, "There is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder. Therefore the land mourns and all who dwell in it languish." (Hosea 4:1-3.)

But the message of this prophet is not complete without its hopeful sign and assurance of God's redeeming love for Israel. "I will heal their faithlessness; I will love them freely, for my anger has turned from them." (Hosea 14:4.) Even as Hosea purchases the freedom of his wife from her slavery to infidelity, so God is ready and willing to redeem his beloved but unfaithful nation from its bondage of sin.

His judgment must move against those who fail to repent and walk in His way, for ". . . the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them." He calls us to come back from our wandering from God.

In this Hosea sets the stage for the Christian doctrine of love by proclaiming the truth that "God is love." (1 John 4:16.)

Thus Hosea gives us an insight into the future which later was to bring the life of God literally into the heart of man. We see God's love in the perspective of Christ and the cross. This is the dynamic of the Gospel. Here is the assurance we need today even as they needed it then in Israel: "the ways of the Lord are right."

Prayer: O Thou who has given thy word as a lamp to our feet and a light to our path, help us to receive it and enable us carefully to obey it, that being upheld and guided by its ways we may walk in love before thee all the days of our life, through Christ our Lord. Amen.

—GEORGE R. DITTERLINE

SEPTEMBER 25

He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?—Micah 6:8

SAINTS, it seems, never realize their own goodness or the influence of their lives upon others. I have had the privilege of knowing a few.

One was an elderly lady who had spent her years wrapped up in the life of the church and in service to her fellow men. She was desperately ill and had called for her pastor. Though she was confident of eternal life, she wondered if she were worthy to seize upon the promises of Christ.

I thought of Micah and of his words, "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

And as I looked at her, I knew she had done all that was required of her. Her life was one that was lived in fellowship with God and that fellowship would not end with her death.

This Christian lady had achieved the ultimate of life. She was one of those rare personalities who confidently walked with her hand in the hand of God. Perhaps here is the key to our own existence—the reason for our being, the goal of our life. Could anything be more wonderful, more complete, more challenging, than to have an intimate knowledge of the way of God and to spend our life in fellowship with him?

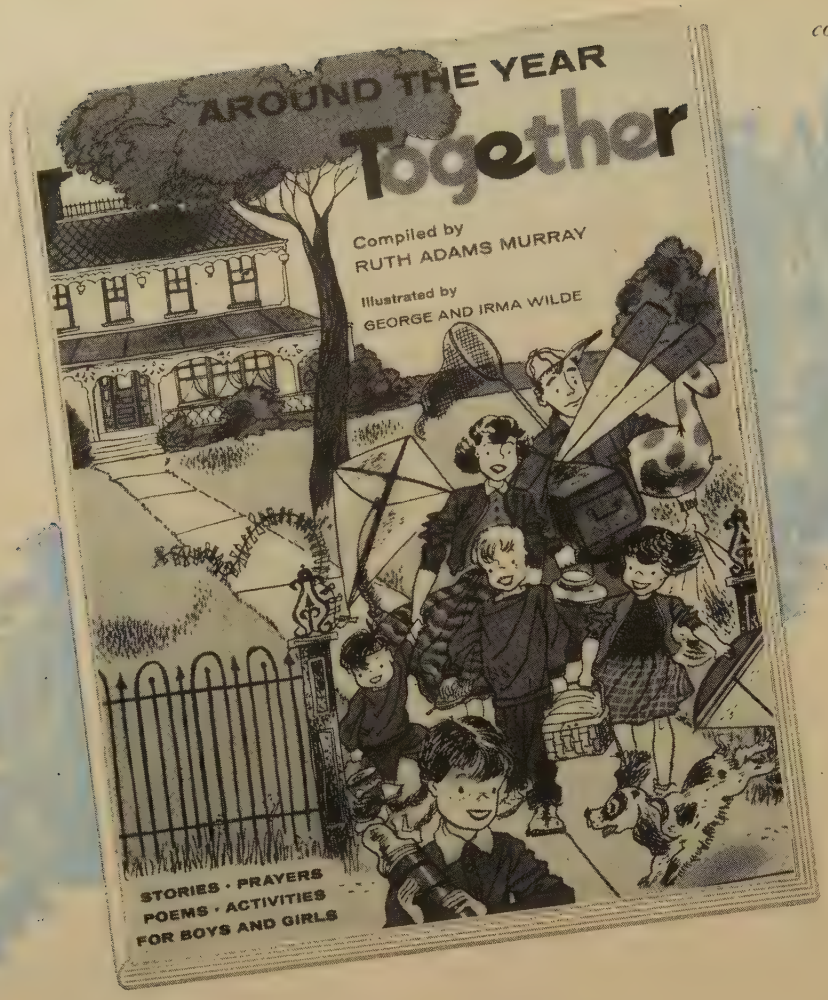
The ancient Israelites, so often letting selfish aims and desires separate them from Yahweh, came to Micah seeking to regain that lost fellowship with their God. But, how shall this be done? they ask. With burnt offerings? With rams and oil? With human sacrifice of their first-born? In other words, they ask, is there anything that will satisfy God or are all of his requirements unreasonable?

Micah could recognize the genuine desire of his people for a better life and truer relationship with God, and he gave them these immortal words to follow in their quest for fellowship with the Lord: do justice, love kindness, walk humbly with your God.

Prayer: Our Father, we confess we have long walked our own ways and have neither sought thy guidance nor asked thy blessings. Forgive us, we pray, and restore in us the sense of thy presence that we might be brought into a closer fellowship with thee. Amen.

—STUART J. NUNNALLY

Young readers will discover some of their favorite features from the Small Fry *pages of* Together *inside the bright covers of this new Abingdon book.*



Barnabas

Looks at New Books

I MIGHT as well confess I'm prejudiced about Around the Year Together (Abingdon, $1.95). You'll know it, anyway, when I tell you this bright new book for youngsters up to age 10 contains stories, prayers, poems, and activities that originally appeared in Together's *Small Fry* pages. My friend and co-worker **Ruth Adams Murray**, who's responsible for *Small Fry,* compiled it.

The illustrations, however, are new. They're by George and Irma Wilde, a husband-and-wife team who obviously like and understand children.

Any youngster who enjoys *Small Fry* will certainly enjoy having this book for his (or her) very own. And aunts, uncles, or doting grandparents will find it a perfect gift book for young members of the family.

Nothing **Elton Trueblood** writes is ordinary, and Confronting Christ (Harper, $3) is no exception. In this, his first devotional book, he presents an exciting series of meditations on the life of Jesus Christ. Their purpose: to help the reader to turn slowly and deliberately—as though for the first time, yet each day a little more directly and fully—toward Christ.

The method is simplicity itself. Dr. Trueblood has divided the Gospel of Mark into 60 short sections, presented the Revised Standard Version of each passage, then written a commentary that shines with his special insight.

Good warm-weather reading—or for any other time—is Three Churches and a Model T (Revell, $3.50).

In addition to serving rural churches, Congregational minister **Philip Jerome Cleveland** has been a prison chaplain, a weekly newspaper publisher, a radio commentator, a concert pianist, a poet, and an author of magazine articles. Little wonder you'll find his book at one moment emotional as the sermon of an old-time preacher, the next forcefully factual. Either way, his recollections are filled with people and impact.

Recent speeches and papers by **Adlai E. Stevenson** are grouped in a slim volume titled Putting First Things First (Random House, $3).

The theme is best expressed in the former presidential candidate's own words: "I believe the United States is ready for a new awakening and the achievement of greater goals. Within it are the moral and material elements of new purpose and policy. It is the task of leadership to marshal our will and point the way."

Veteran Washington reporter **Jack Bell** has written a revealing book, The Splendid Misery (Doubleday, $4.95), providing helpful insights into the grand game of politics. Bell makes the reader feel he's slipped in the back door of some of history's big moments. At the same time, he presents a serious study of the office of the presidency, culminating in a proposal designed to keep the president in close touch with the people. His idea: establish a council of personal advisers from every walk of life, and have these men spend one day a month closeted with the chief executive, giving him reports on the country.

Simultaneously, in The Invisible Presidency (Rinehart and Company, $6.95), **Louis Koenig** examines the careers of men who have been "powers behind the throne" in the administrations of Washington, Jackson, Theodore

Roosevelt, Wilson, Franklin D. Roosevelt, and Eisenhower.

The best-known "invisible president" has been Sherman Adams, who figured strongly in the Eisenhower administration until his ouster. Koenig, who writes with a political slant that leans away from the Republican Party, admires Adams' effective leadership.

Episcopal Bishop **James A. Pike** was once a Roman Catholic, he has had legal training, and he has worked for the government. All this is reflected in A Roman Catholic in the White House (Doubleday, $2.50).

Dr. Pike outlines three conflicting views: Church over State, State over Church, and God and conscience over both. It is to the third view that he is committed.

On the subject of the presidency, he rejects the idea that a man should be disqualified because of his faith. But, he emphasizes, it is equally clear that one's religion may affect decisions in political affairs and thus must be weighed, along with other facts, in assessing a candidate's qualifications.

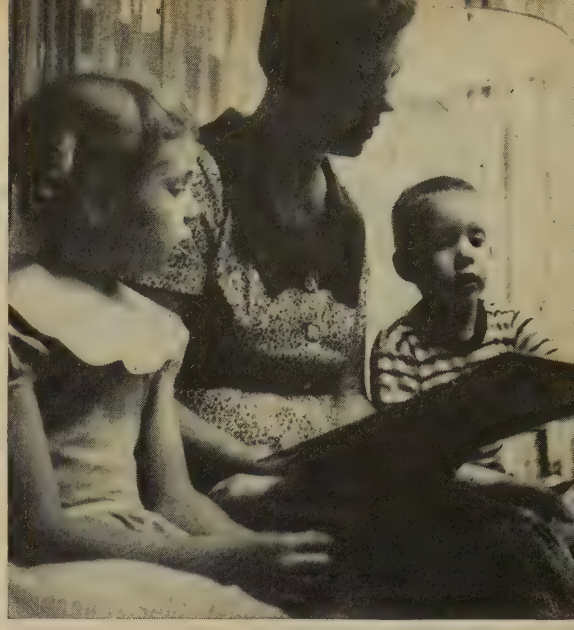
Dams on the Missouri and other rivers are transforming the lands fanning northwest from Kansas to Montana—and this is the locus for High Country Empire by a University of Colorado history professor, **Robert G. Athearn** (McGraw-Hill, $6.95).

The volume is compact, well organized, informative. I especially liked Athearn's high and proper rating of the Church with other factors that shaped society in this new country. But complete faith in the book's authenticity is abraded a bit by such slips as locating Chadron, Nebr., in another state and concluding the Battle of Wounded Knee in mere "moments."

Light—and delightful—late-summer reading for anyone who has ever been owned by a pet is Cats in Cahoots (Doubleday, $2.95). Author **Doreen Tovey** writes about life in an English country cottage with her writer-husband and two tyrannical, capricious Siamese cats, Solomon and Sheba.

Sometimes a book is hard to classify. No one word or phrase quite captures its spirit. That's certainly true of My Father, Charlie Chaplin, by **Charles Chaplin, Jr.** (Random House, $4.95). In its pages, from his vantage point as the first-born son of a controversial figure, young Chaplin paints an unusual word picture, by turns absorbing and shallow.

The pathetic English orphan who made himself a multimillionaire by his own efforts, the "Little Tramp" whose vintage films even today are still unreeling around the world, emerges as a



Reading aloud casts a magic spell over children—but adults, too, enjoy group reading.

Have A Weekly Reading Night

PROGRESS, or what passes for it, seems to have done away with the family's traditional weekly reading night. And what a shame! Taking turns reading choice passages of prose and poetry—while everyone else listened raptly—was solid enjoyment. The words held a special excitement even during the stumbling efforts of the youngest reader. So isn't it time to think about reviving this rewarding activity?

This can be done as a family, of course. But here's another idea. Call half a dozen friends you think would like to share a weekly reading session.

You can start the ball rolling at this first meeting by choosing books you think everyone will enjoy reading aloud. Short stories and novels take you away from the everyday and set your feet on new paths of adventure, mystery, suspense, romance, heroism. Historical novels paint a vast, vivid canvas of the past, recalling the derring-do of real or legendary figures. Wisdom-packed works of philosophers and theologians help stimulate religious thinking and help deepen the convictions of your faith, but they must be digested slowly. Plays grip the imagination and are fun to act out, if enough copies are available. Selected poems of favorite poets can spice or lend wings to an evening's reading.

Figure out well in advance when and where each meeting will be held, so the hosts can properly prepare for the group's visit. Decide who is to read at each session.

A comfortable seating arrangement is a must for a reading night. There should be ample lighting for at least one chair, where readers may take turns sitting. Change readers often enough to avoid boredom. If there are children present, give them a chance to read, too. Make sure you have reading matter they can handle and will enjoy.

Take a break after each reader has finished. Use it to talk over what was read. And when you feel you've all had enough for the evening, break out the coffee and talk about anything that comes to mind —most likely what you've just been reading.

When in doubt about what to read for a meeting, don't hesitate to ask your local librarian for help. If your tastes run along the 100-great-books line, she may suggest that you look into Clifton Fadiman's new book, *The Lifetime Reading Plan* (World, $3.75). If you prefer contemporary novels, she may refer you to the latest best-seller list in a weekend newspaper. Whether your tastes be historical, classical, or contemporary writings, poetry, plays, or fiction—whatever your favorites are, she can help you find books that make for good reading.

Above all, remember that practice makes perfect. The more your group reads, the more you'll all enjoy it.

—Roberta Fleming Roesch

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feels the ties of blood extremely important, yet was content to have his sons reared largely in military schools; who suffers at any mention of tragedy, yet saw successive marriages founder without showing undue concern; who expressed great love for America, yet could never bring himself to become a citizen.

I found the book, as a whole, interesting. Yet, although young Chaplin enlisted the aid of Hollywood reporters N. and M. Rau in his writing, I feel there is still much lacking. Somehow, the reader sees only the surface Charlie Chaplin, with just enough of an elusive glimpse of the man beneath the make-up to know that there's a great deal more to be told. Judging from this book, it's a story that deserves to be written. Maybe the comedian himself ought to tackle it.

In God Is a Good God (Bobbs-Merrill, $2.95) evangelist **Oral Roberts** explains the faith that sent him preaching around the world. *Believe It and Come Alive!* invites the subtitle.

Belief is the keystone of Roberts' ministry, which includes prayer with the afflicted and troubled. It's a simple belief, which interprets the Bible literally and views man as God's beloved child, on whom God is eager to bestow his abundance.

Roberts advises his audiences to find the church in which they feel most at home—and then go to work in it.

I knew **Perle Mesta** had served briefly as U.S. Minister to Luxembourg, but I thought of her merely as a rich woman who seemed to know everybody in Washington and gave large, lavish parties. So I was going to skip Perle: My Story (McGraw-Hill, $4.50).

In an odd moment, however, I picked it up and found Mrs. Mesta emerging as a high-spirited woman with a warm concern for other people, a large measure of common sense, and an enviable zest for living. Professional writer Robert Cahn, who collaborated, helped put her story in highly readable style.

This is the centennial of the start of the Civil War. It was in 1860 that Abraham Lincoln was elected to the presidency. And it was in 1860 that the long parade of states marching out of the Union began, led in December by South Carolina.

It was to be expected, then, that 1960 would see a spate of new books on the apparently illimitable field of Lincolniana. This month I'd like to take brief notice of three: Lincoln's Youth: Indiana Years, by **Louis A. Warren** (Appleton-Century-Crofts, $6), A. Lincoln, Prairie Lawyer, by

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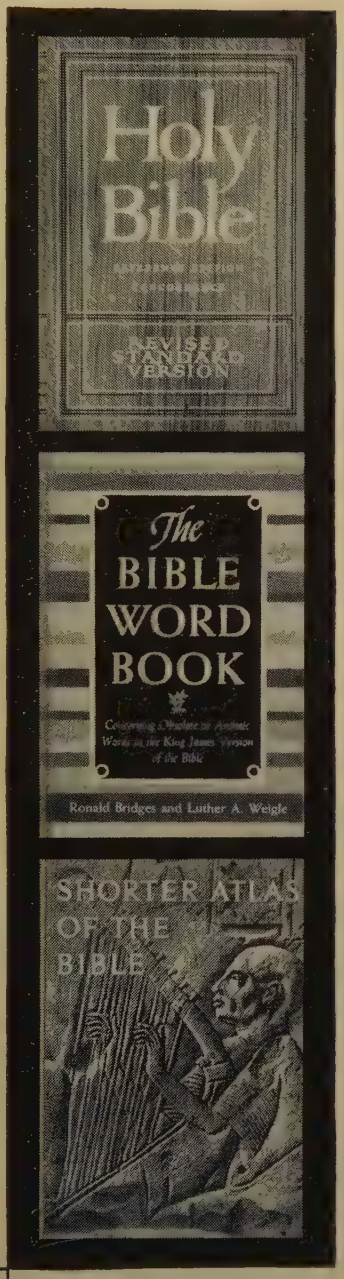

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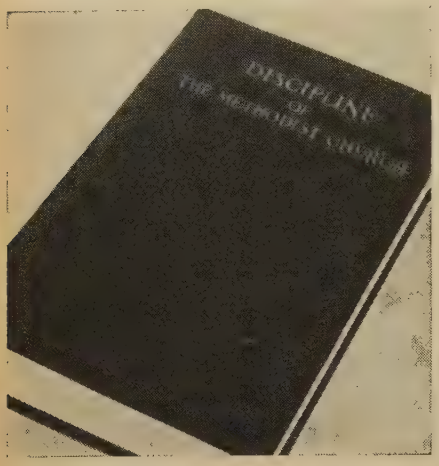

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John J. Duff (Rinehart, $7.50), and ABRAHAM LINCOLN GOES TO NEW YORK, by **Andrew A. Freeman** (Coward-McCann, $3.95).

LINCOLN'S YOUTH covers the years 1816 to 1830 when as a child and young man he was absorbing opinions and impressions which later played an important part in his character. The book marks the culmination of a lifelong ambition by Dr. Warren, former director of the Lincoln National Life Foundation in Fort Wayne, Ind.

PRAIRIE LAWYER traces the growth of Lincoln the attorney in his years of riding the judicial circuit and in practicing in his home community. The final touch to this period is provided by LINCOLN GOES TO NEW YORK, covering the three-day period in 1860 when the gangling lawyer-statesman won the support of many sophisticated New Yorkers with his Cooper Union address.

Faults? Yes, each book has some. But they're not vital. And, taken together, they give a picture of the emerging Lincoln as seen from three different viewpoints.

Did you know that there's a breed of foxes in the U.S. that can climb trees? Or that the scarily named Gila (pronounced *heela*) monster, though slightly poisonous, is protected by law? Or that the hummingbird is the only bird that can fly backward?

I didn't either, till I read THE NATURAL HISTORY OF THE SOUTHWEST, edited by **William A. Burns** (Watts, $4.95). It's one of those oversize, album-like books so popular now. This one is printed well, with enough color to make it an attractive gift—and one to be prized by the friend who slips off when he can to our Southwest.

Those who want a better understanding of why the South has reacted as it has to the Supreme Court ruling on segregation will find an answer in THE CASE FOR THE SOUTH (Devin-Adair, $5), by South Carolina newspaperman **William D. Workman, Jr.**

Whether these attitudes are those of "the average Southerner," as Workman claims, is hard to say; within these states are many kinds of people and many types of communities. In any case, I suggest the book is good reading for Northerners who have not had a chance to hear Southern views expressed frankly.

Horton Davies, a professor of religion at Princeton University, provides an incisive view into the strength and flaws of clergymen as portrayed by fiction writers from Hawthorne to the present in A MIRROR OF THE MINISTRY IN MODERN NOVELS (Oxford, $3.75).

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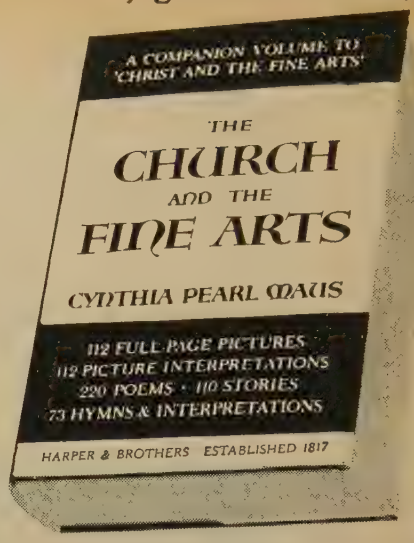

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Hawthorne exposes the narrow hypocrisy of some forms of 17th-century Puritanism in his *Scarlet Letter*. Sinclair Lewis' *Elmer Gantry* exaggerates the weaknesses of some Protestant clergymen of the 1920s. In *The Mackerel Plaza,* Peter De Vries takes a broad slap at the shallowness of much suburban religion. But there is strength, also, in the book. The Rev. Stephen Kumalo, for instance, marches with dignity through the pages of Alan Paton's classic, *Cry the Beloved Country*.

Davies is a skillful literary critic and theological analyst.

Anyone even inadvertently exposed to TV has heard of the Overland mail. And those of us who wonder about the system of stagecoaches that whisked letters across the western half of the USA before the railroads took over can satisfy our curiosity by reading THE SAGA OF BEN HOLLADAY by **Ellis Lucia** (Hastings, $6.50).

Ben was a husky, lusty freebooter in a day when society hadn't learned how to amend the law of the jungle. Crushing opponents ruthlessly, he built up a transportation empire. Then, as sometimes happens, his empire crumbled and his career ended ingloriously.

The Spanish-American War, which has been quietly buried in a grave of apathy, is showing signs of coming to life—in book form—once more. Some months ago we had *The Splendid Little War* by **Frank Freidel** (Little, Brown, $8.50). And now comes the lively, highly literate THE LITTLE WAR OF PRIVATE POST by **Charles Johnson Post** (Little, Brown, $6.50).

Post, who went on to become a well-known writer and illustrator, was blessed with keen powers of observation and a sharp sense for words. As a result, his book of memoirs makes entertaining reading, although here and there are sections which may offend the squeamish.

He re-creates those forgotten days when war and patriotism were synonymous, when troops were afraid fighting would cease before they had seen action. It's a quaint world in many ways. But he presents war's ugliness, too, not only death in battle, but the less-sung aspects—heavy drinking, flagrant prostitution, shoddy materials, and rampant disease, to name but a sampling.

Oh, yes, chaplains don't come off so well, either. At least, not the one who crossed Post's path on the troopship to Cuba and whom he presents as a stuffy, self-centered, pompous fraud. Post's book is worth reading, even if you never give another thought to the "forgotten war."

—BARNABAS

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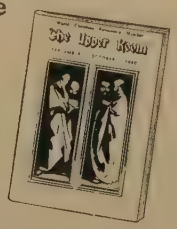

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Since Bishop Kennedy lives next-suburbs to Hollywood, we asked him if he occasionally would put his books aside and take in movies of special interest to our readers. He did so this month—and here is his report.—EDS.

ELMER GANTRY (United Artists)

Oliver Goldsmith once lost his temper and hit an editor, after which he published an apology. Later, James Boswell asked Samuel Johnson's opinion of the affair, and the great man replied: ". . . 'tis a foolish thing well done." And that sums up my opinion of the movie *Elmer Gantry*.

I have not seen a picture in a long time with so much dramatic punch. Its smoothly moving plot shows the touch of a great director; the entire cast, though dominated by Burt Lancaster, performs admirably.

The film includes a great deal more than the novel, yet it creates a sense of unity. In fact, I thought it was less a caricature than Sinclair Lewis had created, and more of a believable view of life. Besides Gantry, there is a lady evangelist who uses a method of healing which follows close upon that of a well-known television personality. Gantry, like King David, is a sinner, yet he is emotionally sensitive to the reality of God. The story will please anyone who believes religion is for the ignorant and that preachers are simply manipulators of emotions. It will distress those of us who regard this kind of religion as an affront to God and man.

Elmer Gantry, I fear, is a reflection of our time. The morals are all mixed up and mainly sentimental. The goal of life is successful notoriety, and love is mostly illicit sex relations. Religion is cheap and unethical. And if this is still popular religion in 1960, it is much later than we think.

Hollywood has to decide what it intends to be and we have to decide what we want it to be. Is it to be the creator of so-called "adult" dramas and be the legitimate theater on a larger scale? If so, *Elmer Gantry*, I greet you. But if Hollywood is to provide family entertainment and to interpret American life to the world, move over, *Elmer Gantry*, so other subversive forces in our life can sit down beside you.

THE STORY OF RUTH (20th Century-Fox)

One of the men in the movie industry I have come to know and respect is Producer Sam Engel. He has shown a sensitivity to moral and religious values and he has been helpful to the churches in every way possible. I went to see his *The Story of Ruth* with great anticipation and with the hope that I could say good things about it both as a friend and as a critic. I am pleased to say that I can.

The great stories of the Old Testament are unequaled. Modern people who pass them by simply do not know what they are missing. When a man with insight takes hold of one of those ancient books, it becomes as modern as the morning newspaper. *The Story of Ruth*, for example, is one of the most powerful attacks on racial prejudice ever written.

There is a great sweep to *Ruth*—something of the grandeur of *The Ten Commandments*—which seems perfectly suited for the wide screen. This picture could have been just a love story, but—while it is one of the great love stories of all time—it has the added dimension of mighty issues.

I saw again the marvel of Israel and Israel's God. What a miracle it is that this people surrounded by paganism was captured by the Austere and Holy One! How clear it becomes that a people reflects its religion.

Now, let me exhort just a little! See this movie. Learn from it that we must demolish pagan doctrines of hating all strangers. Let us dismiss as the ridiculous nonsense which they are the arguments which some are raising as a biblical apology for segregation.

We are in great need of movies like *The Story of Ruth*, for we need a fresh understanding of our faith. We need to be captured by great principles and see what God's purposes are for us and our time.

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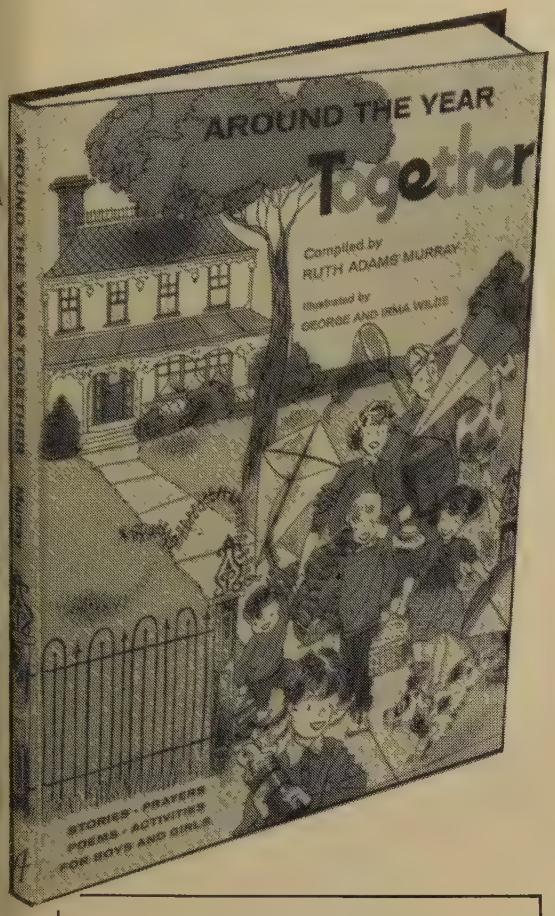

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RELAX, MUSIC LOVERS. Stereo, that bucking bronco of the sound reproduction world, is here to stay. From now on, the ride won't be so rough. New products coming out this fall are not going to make last year's equipment obsolete. For the first time since stereo recordings hit the general market three years ago, the high-fidelity world is settling down.

This will be welcome news for those who have stood bewildered on the sidelines. Perhaps you've wondered, too, whether this three-year upheaval in high fidelity has produced anything but confusion.

The answer, in a word, is *yes*—a hearty *yes*. Sound reproduction equipment is better than ever—and the buying boom that stereo created has brought prices steadily down. In fact, now that the smoke has cleared, this looks like the best time ever to put a high-fidelity system in your home or to upgrade your present equipment.

The way to do this at least expense, while having the most fun, is to do what I did—build at least part of it yourself, using kits. My previous electrical experience went no further than changing burned-out light bulbs. Yet I completely assembled two high-fidelity kits—the first about as complicated as they come. And they worked the first time I plugged them in!

My success wasn't just blind luck, either. Several friends have had similar experiences. The most surprising story came from a fellow who bought a couple of kits just before exam time at law school. By the time he dug himself out of his books, eager to build them, his petite wife had assembled the whole works so she'd have music to manicure by!

But before I boast further about my resourcefulness and the money I saved with kits, let's back up for a long look at high fidelity. That term, first of all, is one of the most abused in current usage. It originated back in the late '40s when long-playing phonograph records revolutionized the recorded-music field. (They got that name because they were played at the then astonishingly slow speed of 33 1/3 revolutions per minute, allowing 20 minutes or more of music to be recorded on one side of a 12-inch record.)

LP records reproduced music so much better than the old 78-rpm discs that the new sound came to be known as high fidelity, with reference to the original "live" performance recorded. Nowadays almost any contraption that plays records is optimistically called a "hi-fi." 'Tain't so.

For the next several years, equipment for playing these LPs steadily improved. Many record collectors grudgingly shifted to the new standard and began rebuilding their libraries. Good equipment, however, was expensive. That's a major reason why the kit industry, born at the end of World War II, began to boom.

Then, in 1957, the first commercially satisfactory stereophonic records were plunked in our laps. This meant big trouble for hi-fi fanciers. To play stereo records, one needed two pieces of equipment almost all the way down the line —two speakers, two amplifiers, two preamplifiers, and a special stereo cartridge with a smaller needle to fit a stereo record's smaller grooves.

Moreover, stereo demanded quality equipment. Experts agreed that stereo's more realistic sound largely justified this additional expense. But the question facing us budget-bound consumers was practical, not aesthetic. Where could we get those extra bucks?

Here's where kit-making comes in. Frankly, I'd still be listening to non-stereo music on my old portable phonograph if quality, low-cost kits were not available. Instead, I have a good-looking, fine-performing stereo system—with FM radio to boot. It represents an investment of about $270, spread over most of a year. And this is a saving of probably 40 per cent over comparable factory-assembled units.

I won't deny that I was rattled when I opened the instruction manual for that first kit. It was a $53 stereo amplifier-preamplifier—really four necessary units combined on one chassis. Yet my fears were unfounded. The manual was a masterpiece. Construction was described step by step, with a space to check off each job as I completed it. With its full-scale diagrams on the wall over my worktable, I had no trouble deciding which end was up. Everything I needed to know was in the manual—even instructions on how to solder, which I never had done before, and a list of necessary tools.

I soon discovered, by the way, that a soldering "pencil"—a light soldering iron—was very easy to handle and sufficed for most soldering. I bought one with a 47-watt heating element and a chisel-shaped "tiplet." The few times I needed more heat, I used a borrowed 100-watt soldering "gun." Experience also taught me that 18-gauge rosin-core solder in a 60 per cent tin, 40 per cent lead composition was easiest to use.

That first kit, I am frank to admit, took 40 hours to finish. But I was so pleased with the results that I immediately sent for an FM tuner kit ($35). Feeling like an old pro, I breezed through it in slightly less than 15 hours.

To backtrack a bit, I already had bought (on sale for $80 the pair) two speakers. Each was housed in a pre-assembled but unfinished wooden enclosure, designed specifically to get the most good sound (especially bass) out of that particular speaker. For six months, I used those speakers with the old portable phonograph. Then came the magic moment—when I hooked them up to the spanking new amplifier and FM tuner. I never once have begrudged the 55 hours I spent hunched over a hot soldering iron!

The final link in my stereo system wasn't added for another couple of months. I'm referring, of course, to the record-playing equipment. Actually, FM radio is probably your best buy in high-fidelity sound if you have to watch those pennies. You should, however, live within about 50 miles of an FM transmitter unless you can afford a very sensitive (and expensive) tuner or a costly outdoor-antenna setup. The point is, everything's free after the initial investment for equipment. I live 18 miles from a city with 18 FM stations offering a breath-taking variety of programs day and night. And I pull them in with a homemade indoor

antenna which cost me only about 75¢.

I did, however, want stereo sound—and that meant another $100 for a good turntable, tone arm, and stereo cartridge. I could have bought a record changer for less, but it would have been harder on those expensive records, and more subject to mechanical trouble.

Here again I found a way to save money. Most mail-order hi-fi suppliers offer a system discount if you buy several items at the same time. I ordered my record-playing equipment from a mail-order discount house—a concern with no showroom, no salesmen, and therefore very low overhead. They buy direct from manufacturers and simply readdress shipping cartons to customers. Everything comes with the manufacturer's full warranty, so there's little risk. The disadvantage is that you must know exactly what you want beforehand. Hi-fi dealers, with their demonstration rooms, still perform the invaluable function of letting you see and hear equipment.

Now if I were starting all over again today, I'd probably do some things differently. Since I bought my two preassembled speakers, for example, several fine-performing kit units have come on the market. They're simple to put together (the enclosure is knocked down but the speakers are ready made), and even wood-finishing kits now are available.

On the other hand, I'd still follow the component way to high fidelity. Components are the individual units of equipment in a hi-fi system—amplifiers, tuners, and the like. The big advantage of components, as opposed to factory-built consoles containing everything in one big box, is flexibility. You can upgrade any component—get a higher-powered amplifier, for instance—without replacing anything else. Even equipment made by different companies is interchangeable. With a console, you have to trade in the whole thing for a complete new model to make any improvement. And you're paying a lot for pretty wood which adds nothing to sound.

And, finally, I'd still stick with kits. They're better than ever these days, and the big kit makers—firms like Heath, Eico, Paco, Allied, Dynaco, Lafayette, and Acro—are steadily expanding their lines. You'll find their mailing addresses in the hi-fi magazines on your newsstand. Send for their free catalogues; you'll be amazed how much choice is possible within nearly any price bracket you set for yourself.

Build a back-yard picnic bench and it just sits there. Paint your house and nobody notices it the next week. But build your own hi-fi and it comes alive with sweet sound when you casually flick a switch. And that's a pleasure you can re-experience every day!

—Richard C. Underwood

the Unhappy firefly

By AGNES M. PHARO

It was a beautiful dark night in the forest where Freddie Firefly lived. Most of the forest insects were feeling very happy. But not Freddie. Betty Beetle was teasing him, and Freddie felt very sad.

"Firefly lights are very small and good for nothing much at all!" sang Betty. Then she flew off between the trees.

Freddie sat on a little green leaf and cried.

Suddenly, Mrs. Firefly landed beside him. "What in the world is the matter?" she asked.

"Oh, Mother!" Freddie sobbed, the tears rolling down his cheeks. "Betty Beetle says our lights are so small they aren't any good. I wish I were a big, bright star."

"Nonsense!" said his mother. "A firefly could never be a star. But our tiny lights can be helpful."

"How?" sniffed Freddie, drying his eyes on one wing.

"Oh, there are many ways," said Mrs. Firefly. "Do you remember the story about your Great-Uncle Flitmore? Many years ago a doctor was caring for a sick man when the hospital lights went out. Uncle Flitmore and his firefly cousins were sitting on the window sill. Quickly the doctor scooped them into a bottle. Together the fireflies made a bright light for the doctor in the dark room and helped him save a man's life."

"But Mother, I don't know any doctors," said Freddie. He brushed away a pair of teardrops that had rolled very close to his polka-dot bow tie.

"No, but there are little ways you can be helpful, if you look about you," answered his mother. "Now fly along and play."

Freddie felt much better. He began flying through the forest, singing happily. Suddenly he heard a little voice crying, "Help! Help." It was so close that Freddie did a back flip.

"Ooops!" he gasped. "Who's there?"

"It's I—Betty Beetle," the little

voice said. "I'm in a wild rose bush."

"Are you playing hide-and-go-seek?" asked Freddie.

"No!" Betty said crossly. "I was flying around in the dark when, *kerplunk,* I tumbled into this bush."

Freddie looked about him, flashing his little taillight this way and that. Sure enough, Betty was all tangled up in a rosebush, and one of her wings was caught on a thorn.

Freddie thought and thought. Betty had teased him, but now *she* was in trouble. This was a place to help. What could he do? Then he remembered his light.

"Just crawl toward my light," he told Betty. "Then you can get your wing off that thorn."

"Scratch, scratch," went Betty's little feet. Slowly and carefully she crawled toward Freddie. Soon her wing was free and she was out of the rosebush.

"Thank you, Freddie," smiled Betty.

"You're welcome," he answered. "Now I'll fly ahead of you and light your way home."

Then Freddie led Betty through the dark forest. He stopped by a big log which was her home.

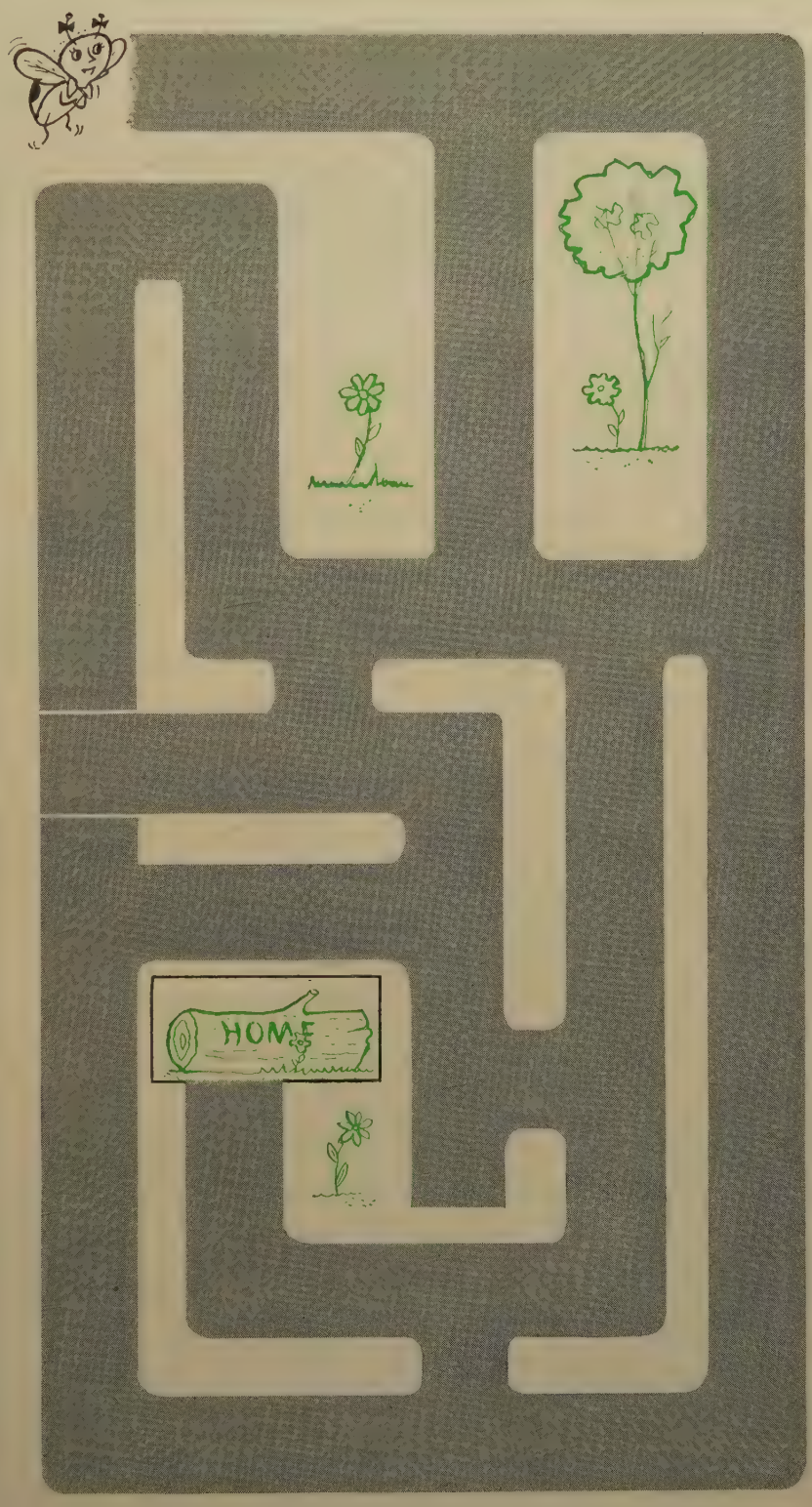
"Here you are, Betty," he said proudly. "Now do you believe fireflies can be helpers?"

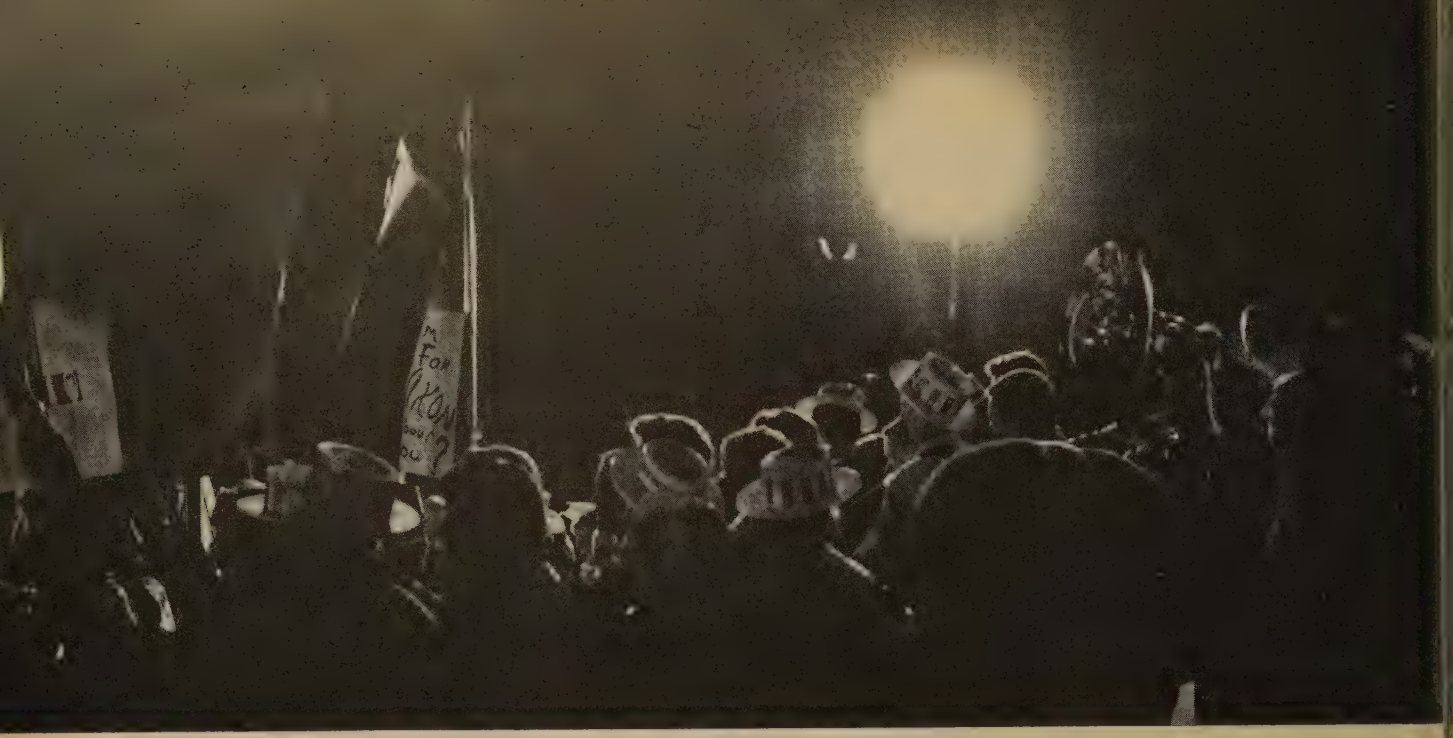
Betty smiled. "Fireflies can shine so bright—they're helpers in the darkest night!"

"I'd rather be a firefly than the brightest star up in the sky!" Freddie sang cheerfully. Then he flew off into the night, flashing his little light brightly wherever he went.

HELP! HELP!

Pretend you're Freddie Firefly. Show Betty Beetle the way home.



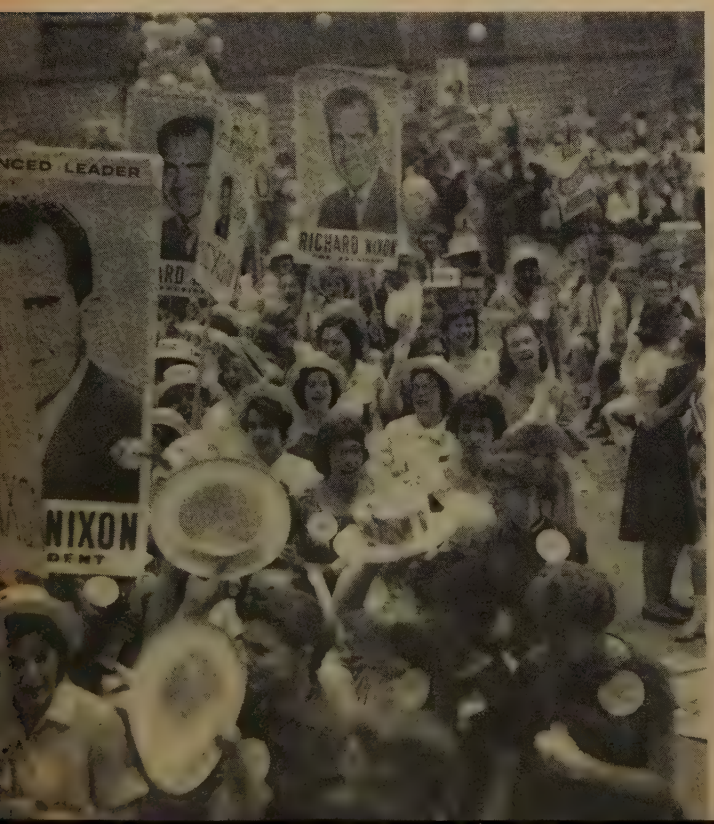


Preliminary campaigning reaches its peak the night before the two-day mock convention opens. After a parade came this rally, with demonstrations and speeches for major candidates.

At Northwestern University:

They Take Politics Seriously

Waving hats and banners, Nixon fans surge onto the convention floor and demonstrate for their favorite.



NOTHING WAS MISSING—the speeches, the noisy demonstrations, the colorful confusion. In fact, except for the youth of the delegates and their casual attire, the performance might have been mistaken for those staged this summer by the Democrats in Los Angeles or the Republicans in Chicago. For 1960 was another Mock Political Convention year—the 14th since 1908—at Methodist-related Northwestern University in Evanston, Ill. It is the oldest collegiate event of its kind. A bipartisan affair, MPC and its preliminaries drum up more interest than any other NU student activity. Some 2,000 participated this year.

But why this enthusiasm about the weighty business of politics? MPC is fun, of course. Yet it also spotlights the earnestness of Northwestern students to learn how American democracy works in its major political arenas—the national party conventions. Besides choosing presidential and vice-presidential "nominees," MPC delegates draw up a party platform.

To help students explore issues, real-life political leaders are invited to address the convention. Mo

Garbed in Bermuda shorts and a 10-gallon hat—a strange combination—an enthusiastic "Texan" (right) whoops it up for favorite-son Lyndon B. Johnson.

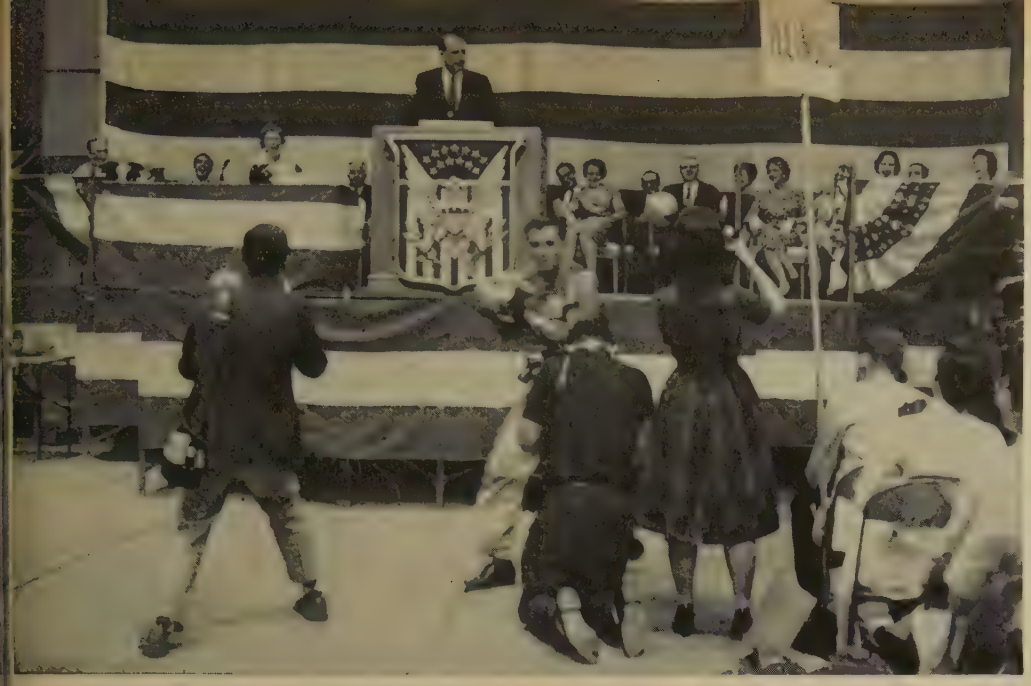
Tension mounts as votes are tallied in a roll call of states. Walkie-talkies helped delegates co-ordinate efforts on the convention floor.

Jubilant in early voting, backers of Adlai E. Stevenson envisioned their man the first Democrat to win at MPC.

quickly accept. This hikes campus political fever long before the opening session. Dormitories, fraternities, and sororities are assigned roles as states, and convention delegates are named. State caucuses choose presidential favorites, and during convention week itself, stump speeches, rallies, and parades hike interest. This year 4 Republicans and 10 Democrats were nominated. On the second non-partisan ballot, traditional Republican strength prevailed, and Richard M. Nixon was "elected."

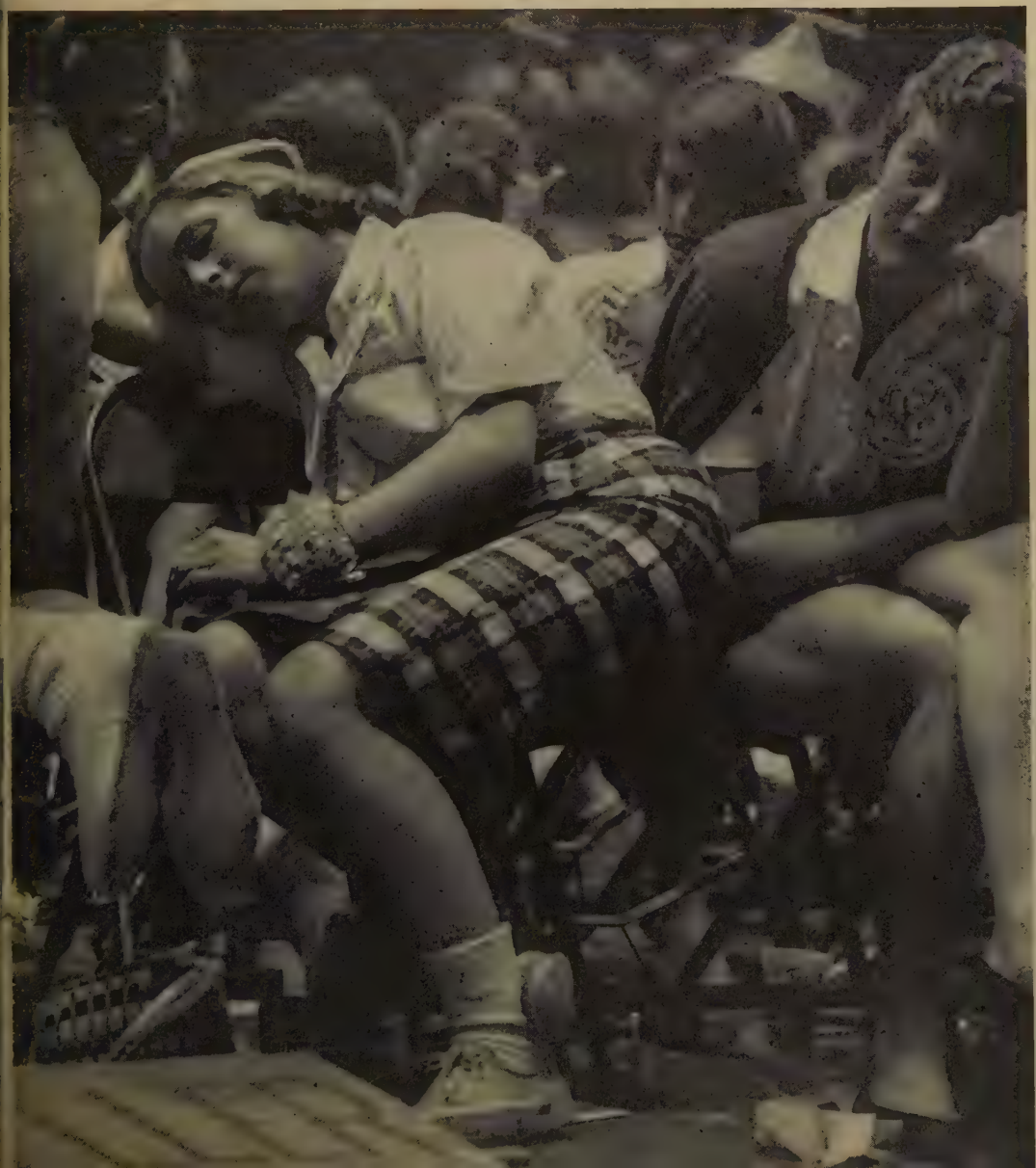
No one pretends that MPC is a political weather vane; only three victors since 1908 have won the national presidency. But that fact disturbs no one at Northwestern. The purpose of MPC is student edification and experience. And if it's accompanied by a burst of spirited whoopla—well, that doesn't disturb anyone, either!

A real-life politician, Gov. G. Mennen Williams, sat with Michigan delegates, advising on strategy.



Journalism students had a heyday putting classroom lessons to the test. Above, photographers vie for vantage points in front of the speaker's platform as Rep. Charles Brown (D.—Mo.) takes the rostrum as keynote speaker for his party. Sen. Kenneth B. Keating (R.—N.Y.) followed as GOP keynoter.

In debate over the MPC platform, a delegate offers arguments on one of eight main issues it covered.



Just like real party conventions, MPC had some speeches that were too long. But practically all of the 1,617 delegates stayed through the three sessions.

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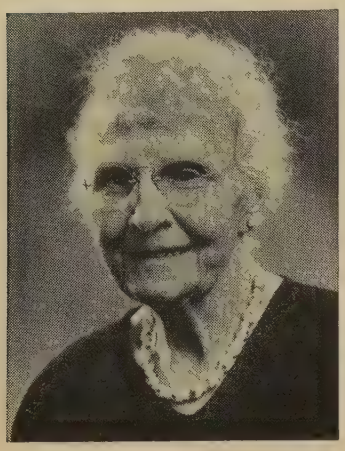

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NEWS of the world parish

CONFERENCES ACT ON RACIAL, WORLD ISSUES

Proposals for improving interracial relations inside and outside the church and for solving international problems held attention of Methodists during recent Annual Conference sessions.

The West Wisconsin, Oregon, New England Southern, New York, Central New York, Kansas, Erie, New York East, Wisconsin, and Ohio Conferences took positive steps toward eventual abolition of the all-Negro Central Jurisdiction.

In what was described as an "unprecedented move," the West Wisconsin Conference endorsed in principle a proposal that it ask permission to join the Central Jurisdiction. The delegates called for a study of legal channels through which the plan can be pursued. It will hear a report at its 1961 session.

New England Southern Conference adopted a resolution looking toward setting a target date for abolition of the Central Jurisdiction.

Delegates to the Kansas Conference voted to step up efforts leading toward integration of Central Jurisdiction churches within its boundaries.

New York Conference voted to send a delegation to two Delaware Conference churches—Trinity of White Plains, N.Y., and St. Matthews of Ossining, N.Y.—to invite them into the New York Conference.

Central New York Conference resolved to seek qualified Negro ministers for conference membership and asked each charge to consider receiving a Negro pastor. It also expressed a willingness to accept a Negro or member of another ethnic group as bishop, and called for active local programs to reach unchurched Negroes.

A resolution adopted by the New York East Conference petitioned the Northeastern Jurisdictional Conference to take action allowing Annual Conferences of the Central Jurisdiction to transfer into the Northeastern Jurisdiction.

Ohio Conference delegates urged the North Central Jurisdiction to study financial problems holding up the transfer of churches from the Central Jurisdiction.

Resolutions calling for discussions on race-relation problems, approval of sit-in demonstrations, and opposition to South Africa's apartheid policies were passed by the Oregon Conference. The Erie Conference approved a resolution adopting the *Covenant of Open Occupancy*.

The controversy centering on Vanderbilt University, Nashville, Tenn., drew comments from at least two Annual Conferences. West Wisconsin Conference sent a telegram to Vanderbilt trustees expressing regret over dismissal of Vanderbilt divinity-school student James Lawson, Jr., a Methodist minister, due to his connection with sit-in demonstrations there. New York East Conference adopted a resolution supporting Vanderbilt faculty members who resigned because of the Lawson incident.

Congress was petitioned by the Northwest Indiana Conference to take subversion-fighting responsibilities from the House Un-American Activities Committee and reassign them to the House Judiciary Committee. "We believe the maintenance of civil rights is of the utmost importance for the preservation of American democracy," the petition said.

Other actions, by conference:

- New England Southern—Praised President Eisenhower for his "Christian patience."
- New York—Advised its members to "think through" and take a stand on the banning of nuclear tests, on Soviet disarmament proposals, and on recognition of Red China.
- Central New York—Commended President Eisenhower for inviting Soviet Premier Khrushchev to the U.S. and his own willingness to visit Russia. Called for greater use of UN facilities in contrast to summit conferences, and for greater communication with Red China.
- Central Texas—Opposed capital punishment and challenged Methodists who are members of labor unions and owners of businesses to exert a Christian influence on labor-capital relations.
- Baltimore—Assailed slot-machine and bingo operations in Maryland.
- Pacific Northwest—Recommended that the U.S. use UN and diplomatic channels more and summit conferences less for solving world problems.
- Ohio—Opposed capital punish-

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ment and urged a world-wide program of birth-control education as a necessity for world peace.

• In Bloomington, Ill., the Illinois Conference invited three Negro congregations of the Central Jurisdiction to join it.

• Western North Carolina Conference urged its ministers to work toward toward closer relationships with Negro clergymen, which would include inviting them to preach in white churches.

• North Arkansas Conference voted opposition to proposals that schools be closed in districts ordered by federal courts to end racial segregation.

• Meeting at River Falls, Wis., 83 Methodist ministers from the western half of the state addressed a petition to the F. W. Woolworth Company supporting the sit-in demonstrations against segregated lunch counters in the South.

• The North Central Jurisdictional Conference at Grand Rapids, Mich., called for study of and action on providing dwelling accommodations without discrimination of any kind.

Students Plan Study of Race Problems in Church

The National Conference of the Methodist Student Movement has established a biracial committee to study problems arising from efforts of The Methodist Church to eliminate segregation within the church.

The committee will seek ways to implement elimination of the denomination's all-Negro Central Jurisdiction, and will study the problems of Negro congregations that already have transferred from Central Jurisdiction conferences to conferences in other jurisdictions.

Seventy-five delegates, representing some 568,000 college students, attended the MSM meeting in Columbia, Mo., and directed the committee to report its findings annually until the 1964 General Conference.

The MSM conference also adopted a race-relations report which expressed concern that the 1960 General Conference had "made little progress" toward eliminating the Central Jurisdiction, and endorsed sit-in demonstrations against segregation in public places.

In addition, conferees approved reports warning against religious bigotry in the forthcoming U.S. presidential election and defending academic freedom.

Kaneaster Hodges of Newport, Ark., was elected president of the conference.

Methodists Tops with Scouts

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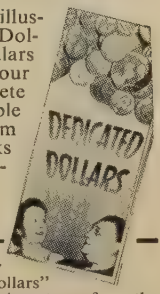

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ists lead with 13,221 local units. Roman Catholics have 12,686 units; Baptists, 7,291; Presbyterians, 7,190, and Lutherans, 5,639.

Five other denominations sponsor more than 1,000 units each, according to Dr. A. E. Iverson, director of Protestant relationships for the Boy Scouts of America.

Religious bodies sponsor 50.1 per cent of the 129,097 Boy Scout units that serve more than 3.5 million youths throughout the nation.

Postpone Student Meeting

The quadrennial National Methodist Student Conference, which was to be held at the University of Missouri December 27-January 1, has been postponed until late August, 1961.

Dr. H. D. Bollinger, director of the department of college and university religious life of the Board of Education of The Methodist Church, said the meeting was postponed because a Missouri state law prohibits use of university buildings for worship services.

The 1961 meeting will be held at the University of Illinois.

Holds Sunrise Services

Sunday sunrise services at a local drive-in theater were held this summer by Grace Methodist Church in South Bend, Ind.

The experiment was begun for worshipers "who are eager to get out on the golf course or beach," said the Rev. Ralph S. Steele, the church's pastor.

Services started at 6:15 a.m. and lasted 45 minutes. Mr. Steele conducted worship from a pulpit on the roof of the theater's projection stand. His sermon reached worshipers in their cars through the theater's sound system.

The theater's management donated its facilities and also provided free coffee and donuts after each service.

Methodist TV Series Being Aired in Canada

Nine Canadian television stations now carry the Methodist-produced *Talk Back* TV series.

The TRAFCO production is telecast under auspices of the United Church of Canada and fits in well with Canada's Board of Broadcast Governors' policy requiring that 55 per cent of the dominion's TV programing be locally produced.

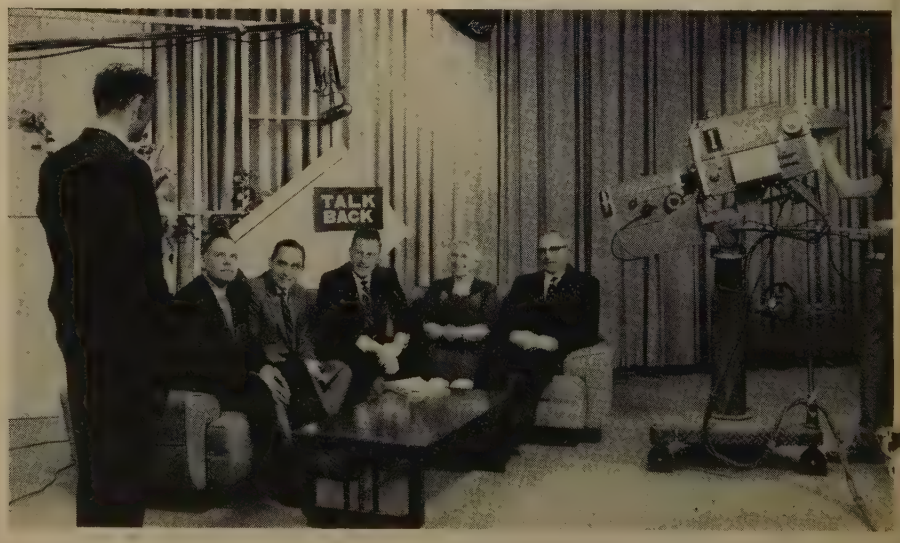
Each *Talk Back* film takes 11 to 14 minutes and is followed by a live local-panel discussion lasting 14 to 17 minutes. The film dramatizes a problem from daily life to which the panel applies Christian principles and teachings in suggesting solutions.

Currently broadcasting the series are stations at Charlottetown, Prince Edward Island; London, Kitchener, Sault Ste Marie, and Cornwall, Ontario; Medicine Hat and Edmonton, Alberta, and Prince Albert, Saskatchewan.

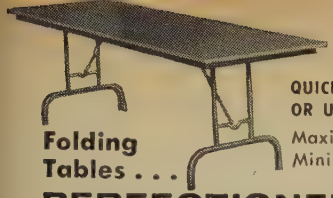
At least 10 more stations are expected to start the series within a few months. They are St. John's, Newfoundland; St. John, New Brunswick; Hamilton, Windsor, Sudbury, and Port Arthur, Ontario; Lethbridge and Calgary, Alberta, and Dawson Creek, British Columbia.

Local *Talk Back* committees are made up of representatives from the United, Anglican, Presbyterian, Lutheran and Nazarene churches, plus those from the Salvation Army, YMCA, YWCA, and other groups. Chambers of Commerce, Kiwanis, Rotary, Lions, and Kinsmen club leaders also assist.

Nearly 100 U.S. stations are telecasting or have carried the series since its inception in 1958. *Talk Back* is produced by the Television, Radio and Film Commission of The Methodist Church at Nashville, Tenn.



A local panel at Prince Albert, Saskatchewan, gets instruction before going on the air with TRAFCO's Talk Back *series, now televised in nine Canadian cities.*



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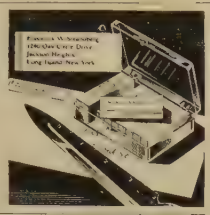

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UPCOMING EVENTS

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SEPTEMBER

2-4—Indiana Area Laymen's Institute for Methodist Men, Greencastle, Ind.
2-4—Ohio Area Laymen's Institute, Delaware, Ohio.
4—Labor Sunday.
6-7—Organizational meeting, Board of Education, Cincinnati, Ohio.
13-15—Southeastern Regional Briefing Conference on Christian Social Concerns, Lake Junaluska, N.C.
14—Annual meeting, General Board of Pensions, Chicago, Ill.
19-24—Organizational meeting, Board and Executive Committees of Board of Missions and its divisions, Sherman Hotel, Chicago, Ill.
20-22—Western Regional Briefing Conference on Christian Social Concerns, Hollywood, Calif.
23-25—Dakota Area Convocation, Aberdeen, S. Dak.
25-October 2—Christian Education Week.
27-29—North Central Regional Briefing Conference on Christian Social Concerns, Detroit, Mich.
29—Organization meeting, new Board of Christian Social Concerns, Washington, D.C.

WSCS STUDY TOPICS: General Program—*The Chart and Compass*, by Mrs. J. Fount Tillman; Circle Program—*Purpose Becomes Action*, by Mrs. John M. Pearson.

Bishops Come in Pairs

The South Central Jurisdictional College of Bishops of The Methodist Church shows a definite two-by-two aspect when it comes to bishops.

There are two named "Smith"—A. Frank, of Houston, now retired but retaining his relationship with the Jurisdiction, and his brother, W. Angie, of Oklahoma City.

Anyone asking for "Bishop Martin" must be more specific, for there are two—Paul E. Martin of Houston and William C. Martin of Dallas. They're not related, but both have offices on Main Street.

To complicate things further, there are two bishops with given names "Kenneth"—W. Kenneth Pope of Little Rock and Kenneth W. Copeland of Lincoln, Nebr. (note the two Ws). There also are two "Pauls"—Paul E. Martin and Paul V. Galloway of San Antonio, and two "Genes"—"Gene" Frank of St. Louis and "Gene" Slater of Topeka, Kans.

Set Date for Hymn Sing

The 15th Annual Methodist Hymn Sing will be held November 13 in Constitution Hall, Washington, D.C.

Sponsored by Methodists of the national-capital area, 50 to 75 choirs will participate. Theme of this year's program is *Christianity—A Singing Faith*, based on the Korean Creed

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[see *Affirmations of Faith III,* page 512, *The Methodist Hymnal*], written by Bishop Herbert Welch, retired, during his service with the Korean Methodist Church.

Appearing on the program will be Bishop W. Earl Ledden, who has retired and accepted a professorship at Wesley Theological Seminary, Washington, and Dr. Theodore Palmquist, pastor at Washington's Foundry Methodist Church, who will present Bishop Welch and Bishop John Wesley Lord, of the Washington Area.

Hymn Sing director will be Professor J. Edward Moyer of Wesley Seminary.

Major Religions Urged to Unite Against Communism

The world's major religions should join in fighting Communism, Sen. Francis Case (R.-S. Dak.) told the Northeastern Jurisdictional Conference in Washington, D.C.

Bringing the Conference the greetings of President Eisenhower, who was then on his Far East trip, Senator Case said, "We must make others realize that we are interested in them as human beings.

"Is it not possible," he asked, "for the Jews, the Moslems, and the Christians to work together in competition with Communism for the minds and hearts of men?"

It may be a good thing, he added, to "ask ourselves if America really is God's province."

Methodist Films Honored

Two of 12 gold medals awarded at the 11th annual Art Director's Show in Washington, D.C., were won by Methodist entries.

The were *Stop Driving Us Crazy,* a color cartoon film on traffic safety, and *It's a Fact,* a series of leaflets on alcohol problems.

Both entries were produced by the former Board of Temperance, now a division of the Board of Christian Social Concerns of The Methodist Church.

Stop Driving Us Crazy also was chosen for showing at the American Film Festival in New York City and at the international film festivals in Venice, Italy, and Edinburgh, Scotland.

Says Korea Wants Liberty Based on Christian Spirit

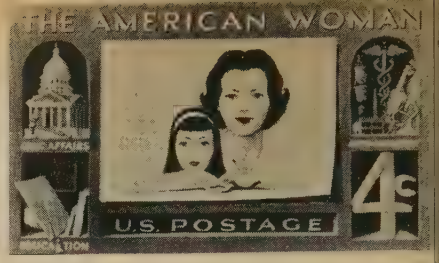
Despite the riots that swept South Korea protesting Syngman Rhee's reluctance to retire as president, Christianity apparently has not suffered.

This is the feeling expressed in a report from the Board of Missions of The Methodist Church, released by the Rev. Thoburn T. Brumbaugh, executive secretary for East Asia of the Division of World Missions.

"Irrespective of the repressive measures his 'Liberal' party adopted to accomplish its purpose," said Dr. Brumbaugh, "Korea will long profit from Dr. Rhee's years of residence in the U.S., his study and friendship with Woodrow Wilson, his Christian and Methodist background."

No Christian institutions or other property suffered damage in the riots.

"Korea seems to want liberty and democracy based upon Christian spirit and teachings," Dr. Brumbaugh said.



A new U.S. postage stamp, honoring American women, shows a mother reading the Bible to her daughter.

Returns to Mission Field

Mrs. Katherine Boeye Ward, wife of the late Bishop Ralph A. Ward, has returned to service as a missionary of the Woman's Division of Christian Service, Methodist Board of Missions.

Her first assignment, in Formosa, will be to help establish a Methodist high school for Chinese youth, the first established in more than 10 years.

From 1925 to 1939, Mrs. Ward served in China and Malaya as a missionary under the Woman's Foreign Missionary Society of the former Methodist Episcopal Church. She also worked with her husband in mainland China, Hong Kong, and Formosa from 1948 until his death in 1958.

CAMERA CLIQUE

Bubbles in Your Lens? *With a modicum of masterminding and a pinch of patience, you can come up with a picture sequence like that on this month's cover. Photographer Josef Schneider, assigned to photograph the grandchildren of Sweden's King Gustav VI, was both amused and fascinated by the seriocomic efforts of the two royal bubble blowers. Using strobe lights, he set his Hasselblad at 1/100 second, f/8, and clicked quickly through several rolls of Ektachrome. From that assortment we picked four shots for our cover. The moral of this story, by the way, is this: Next time you photograph young 'uns at play, set up carefully and make plenty of exposures. You may, after careful selection, have a picture story just as lively!*

Here are the photo credits for this issue:

Cover—Josef Schneider of Alpha • Pages 2 & 3 Top—Ward Wells • 13—Louisville *Courier-Journal* • 14—Wide World Photos • 15—Black Star • 17-18—Lawrence P. Willard • 22—Robert Signor • 23 Top—Gitchell's Studio • 64-65—Herb Comes • 66-67—Vories Fisher • 70 Bob Glazier, TRAFCO • 72 RNS • 77-78 Dr. James E. McEldowney • 21-30-31-32-33-53—George P. Miller.

to stay in the horse's mouth as it is in the picture!

No, the artist was depicting an Indian-type bridle. Mr. Dunn grew up on a South Dakota farm, not far from Sioux reservations.—EDS.

Laugh Rhymes With Calf

MRS. GRETTA M. HIGGS
Akron, Ohio

Writing verses about TOGETHER covers is sort of a hobby with me—and it's fun. Of course, I wish I could write

much better, but I do like to try. Here's one about that country cover last May:

O happy April morning,
And happy girl and boy,
And happy all who share their pleasure
In bovine pride and joy!

And as for me, a farm girl, too,
I really have to laugh.
The children both seem happy,
But is that little calf?

Statue Is Symbol Only

RICHARD E. CHAVARRY, *Pastor*
Pasadena, Md.

I wish to answer the letters appearing in June and July issues of TOGETHER concerning the statue at Wesley Seminary. As a student in this school for the past two years, I have watched it grow from nothing to a thing of beauty dedicated to the training of ministers in the service of Christ.

The second commandment reads, in effect, that no image should be made to be worshiped. It does not read that man should not create symbols to direct his attention to the eternal.

Helpful Teen-Ager Powwow

H. M. HOPKINS, *Pastor*
Fort Worth, Tex.

We Methodists can be justly proud of our magazine for the family, TOGETHER. If every reader became a booster for it, that would be an act of loyalty to his church and a public service to the community. If every Methodist family read TOGETHER, the result would be a stronger church, spiritually and intellectually. If every teen-ager in the country could read *Should She Go to College?* [July, page 28], it would change the future of many young lives for the better. Our disgraceful crime rate and youth delinquency can be traced to the home in many cases. Parents who had no training or preparation for the rearing of children cannot teach what they do not know. Thanks for that fine symposium!

'Let God Plan Families'

MRS. LUELLA R. JONES
Alhambra, Calif.

Since so much is being published about the benefits of a planned family (such as the article about Margaret Sanger in the February, 1960, issue), it seems time to remind Methodists of the family of Samuel and Susanna Wesley. John was their 15th child and Charles their 18th. Had they stopped at four, as the wise ones advocate, we would not have had a Methodist church, and the 56 hymns in *The Methodist Hymnal* which Charles wrote to set the world to joyful Christian music would have never been.

Methodists should take a second look at planned families and take God in as the chief planner.

We can't speak for Margaret Sanger, great proponent of planned parenthood, but would opine that her answer to Mrs. Jones would be "Times have changed."—EDS.

Australia Calling for Letters

MRS. ESME D. ROSS
Laidley Circuit, Queensland Conf.
Laidley, Australia

As the wife of a Methodist minister who regularly receives TOGETHER, I would like to say how we enjoy the inspiring and helpful articles. Our church is in a small country town and has about 100 members. My particular interest is in the church school and young-adult groups. I would like to share thoughts and experiences with TOGETHER readers having similar interests in American rural churches.

'Foreign Missions' for Asiatics

JOSEPHINE R. KRIZ, *Missionary*
P.O. Kodaugal, Mahbubnagar Dist.
Andhra Pradesh, India

May I express my sincere gratitude to you for the copies of TOGETHER picturing mission work in Sarawak [*Sarawak—Once Head-hunter Land*, January, page 37]. They arrived in good time for use at the WSCS annual meeting here. Fifty-two delegates were

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"Oh, I'd better tell all my Together subscribers to mail their letters and renewals to Nashville now."

". . . and don't forget to tell the pastors!"

present, representing approximately 2,500 WSCS members in the Hyderabad Annual Conference. For the first time, an entire afternoon was allotted to "foreign missions." I know that our missionaries in Sarawak, Rev. and Mrs. Terrence Joseph, will be more than names to our women now.

When an urgent request from India hit our desk, we had to scurry to secure 75 copies of the January issue. What struck us was that here was a Woman's Society group living in what we usually think of as a mission field, yet anxious to educate their own people in mission work elsewhere. The copies went to Miss Kriz airmail and, happily, arrived in time for use at her conference.—EDS.

Keith Makes 'Awful Judgment'

WAYNE C. STAUFFER, *Pastor*
Eugene, Oreg.

Carl Keith, Jr., of Evanston, Ill., is quoted in your *Letters* of July, 1960 [page 13], "These young men [cadets of the Air Force Academy] have everything except the one thing stressed by [Dr. Schweitzer]—reverence for life, even the life of a non-American."

May I suggest that Mr. Keith, Jr., may be wrong? I have known many Air Force men for years and was one of their chaplains during World War II, and I have not found them lacking in reverence for human life.

He pronounces awful judgment on these, his brethren. Jesus says not to do that. Why do such as Mr. Keith, Jr., not devote their splendid energies to making friends out of our enemies rather than to making our friends seem like enemies of the Lord? If we make friends, we may make pruning hooks of our spears.

Weakness Leads to War?

JOHN E. WILLSON, DVM
Needham, Mass.

Your recent *Powwow, Disarmament: The Imperative of Our Time* [May, page 32] expresses three similar viewpoints which present a dangerously one-sided position on this vital question.

Because participants Jerome D. Frank and Daniel E. Taylor are obsessed with the fear of thermo-nuclear war, they have placed biological survival above the defense of freedom and the cherished values of Western civilization. I believe that the first concern of man should be for the quality of human existence, rather than for life biologically defined.

True courage, firmness, and strength have not yet led to war. Weakness, softness, vacillation, and fear have led to war at least three times in this century. Fear of war must not influence our sensibilities to the point where we are unwilling to take the necessary steps to defend our way of life.

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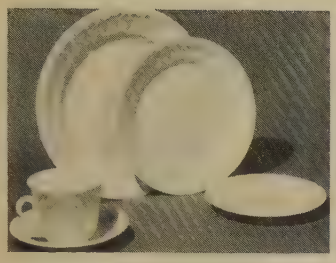

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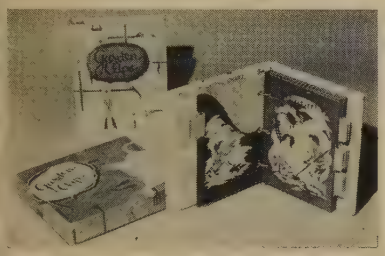

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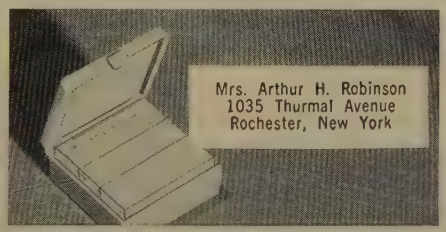

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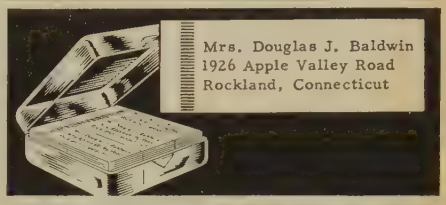

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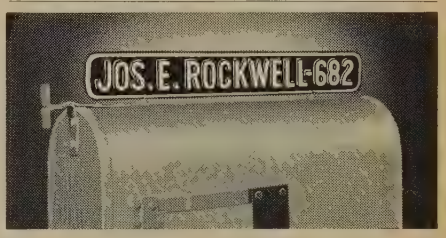

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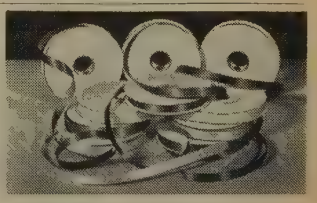

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Like boys everywhere, these Lambari lads enjoy recess horseplay at this Methodist boarding school. To help meet expenses, they do chores.

Lalappa, a farmer and part-time preacher, accompanies himself on a one-string ektar *as he sings a Christian hymn in Lambari dialect.* Ektar's *bowl is a dried pumpkin shell.*

Teeming India has more than 400 million people—but only one tribe answers this description:

They're Christians They're Gypsies

THE INTERIOR of central and southern India is largely a highland plateau called the Deccan, screened from moisture-laden ocean breezes by mountains. Its sun-bleached earth is broken only occasionally by towering rock formations and primeval forests. Even broad river beds that carry monsoon floods lie exposed much of the year, slowly baking to cracked-mud flats.

Still, the millions who live in the region's mud-hut villages eke sustenance from the soil. Most are Hindus, with somewhat similar customs. But one group—the Lambari tribe—stands apart. The Lambaris are gypsies; for centuries they have roamed the plateau country, tending flocks of sheep and cattle and living in temporary grass huts. Having little contact with other Indians because of their nomadic life, they long ago developed a distinctive language and their own social and religious customs.

In the last generation or two, however, much has changed. Many now have settled permanently in villages of mud-walled huts with thatched roofs. Some have fields of their own; others work as agricultural laborers. Men and women gather firewood, fruits, and berries to sell in village bazaars.

The tribe generally has retained its centuries-old customs—from folk dancing and work chants to the bright, gaily decorated skirts, blouses, and head shawls which Lambari women wear instead of the customary Indian sari.

But there is one far-reaching exception to this rule—the matter of religion. Methodist missionaries and national preachers have carried the Gospel even to remote villages, many of which now are entirely Christian. Their work began about 50 years ago. Around 1945, a primary school opened in Shorapur. Today, hundreds of Lambari children are enrolled in mission schools;

A Lambari girl shares an exciting moment with two friends. The brightly clad miss in the middle is working on her wedding gown. One girl at her side is married; her metal anklet indicates that. Tribal women have retained their distinctive garb, although the men now dress like nearby Hindus.

Singing in a minor key to the rhythm of drums, these women dip and sway in an age-old folk dance.

some have completed high school and even seminary, returning to their people as ministers and teachers.

Missionary work among members of this colorful tribe remains a great challenge, for some Lambaris still mistrust any but their own people. Yet all evidence points to the fulfillment of the dream of Julia Morrow, the missionary who established a Methodist beachhead in the heart of Lambari territory more than 20 years ago.

"Some say this desert shall bloom as the rose," she confidently prophesied. "...If you climb to the top of the rocks and look away 30 or 40 miles over the plains, you can see hundreds of villages waiting. To those who call this a God-forsaken place, I say that it is a place of God-given opportunity."

Destination: the village bazaar. A nearby forest yielded this fuel to a woman wood gatherer.

As in most of India, cattle are vital to the Lambari economy. The milk this woman draws will feed other families, too.

Like Bible women, Indian Christians draw water from an ancient spring.

Photographers:

DON'T FORGET To Send YOUR TRANSPARENCIES

WE HOPE your travels—and your camera—have turned toward Methodist Americana this summer. If not, there's still time. We're counting on TOGETHER's shutter-happy readers to come up with compelling color slides which link Methodist history with the present. The best will be used in this magazine's fifth reader-participation pictorial, to be published next summer. Where do you find Methodist Americana? That's easy—all over the U.S. For a refresher, turn back to the *Methodist Americana Map* in the November, 1959, issue of TOGETHER. (If you no longer have that issue, the map is available separately, for 50¢, at your nearest Cokesbury Book Store.) We will pay $25 for each 35-mm. slide accepted and $35 for larger slides. Photo entries may include up to 10 color transparencies—no more than that, please—and may be submitted any time through February 10, 1961. Remember, you still have plenty of time to take more pictures, so keep the map handy for late vacation trips or autumn-weekend jaunts. It will lead you to hundreds of historic Methodist sites. Keep your camera and plenty of color film handy, too—then be sure to send in your 10 best transparencies no later than next February 10. They may help make this 1961 color pictorial TOGETHER's best.

Methodist Americana in Georgia: John and Charles Wesley knelt here when they landed in 1736 on American soil.

READ THESE RULES:

1. Send no more than 10 color transparencies (color prints or color negatives are not eligible).
2. Identify each slide and explain why it is Methodist Americana.
3. Enclose loose stamps for return postage (do not stick stamps to anything).
4. Entries must be postmarked on or before February 10, 1961.
5. Original slides bought, and all reproduction rights to them, will become TOGETHER's property (for their files, photographers will receive duplicate of slides purchased).
6. Slides not accepted will be returned shortly after the closing date. Care will be used in handling and returning transparencies, but TOGETHER cannot be responsible for slides lost or damaged in transit.

Send to:

Methodist Americana
TOGETHER
740 North Rush St.
Chicago 11, Illinois

From
THE JOURNAL OF JOHN WESLEY
"FRI. 6.- ABOUT EIGHT IN THE MORNING I FIRST SET MY FOOT ON AMERICAN GROUND. IT WAS A SMALL UNINHABITED ISLAND,...OVER AGAINST TYBEE, CALLED BY THE ENGLISH PEEPER ISLAND. MR. OGLETHORPE LED US THROUGH THE MOORISH LAND ON THE SHORE TO A RISING GROUND,...WE CHOSE AN OPEN PLACE SURROUNDED WITH MYRTLES, BAYS, AND CEDARS, WHICH SHELTERED US BOTH FROM THE SUN AND WIND, AND CALLED OUR LITTLE FLOCK TOGETHER TO PRAYERS."

John Wesley's Journal *for February 6, 1736, described his first moments in America. This monument is on Cockspur Island near Savannah.*

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